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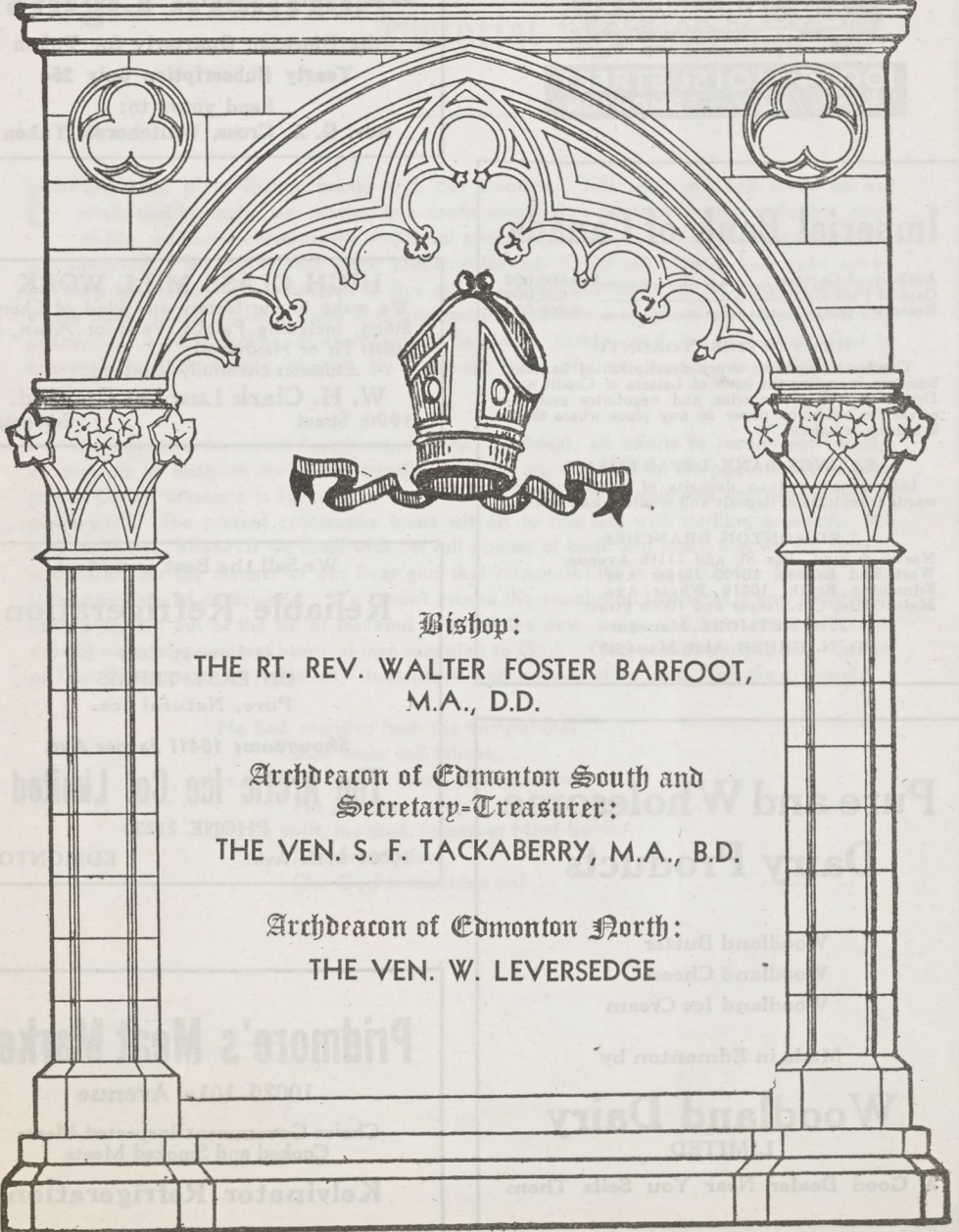
The Church Messenger

DIOCESE OF EDMONTON

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Editorial

EXPERIENCE plays strange pranks with our theories. Just when we had made up our minds that humanity was moving in a continuous if slow advance to an ever higher stage of life, we found ourselves the victims of a violent relapse. Our confidence in progress was shattered. We might have been prepared for this if our consciences had been awake but they were not. We continued to live as if by some inevitable law of progress the evils of the world would be done away and mankind ushered into a kingdom of righteousness and peace. By a swift stroke our complacency has been shaken and we are compelled to acknowledge that nothing happens by the mere lapse of time except degeneration and death.

Our attempts to secure happiness, for the individual, all efforts to reconstruct society, all projects to establish the brotherhood of nations are doomed to disappointment so long as the Divine presence is ignored in human affairs. His commandments are disregarded at men's peril. The present catastrophe bears witness to this fact with startling urgency. We now recognize, whenever we think with our full powers of brain and heart, that we are morally responsible for the manner of our lives and that responsibility is to a Divine Person. This is the assurance of conscience. We cannot escape the conclusion that what is now happening springs straight out of the sin of mankind and that the new order if it is to come will come straight out of the penitent hearts of men returning to God. God cannot be ignored. Sooner or later He appears in judgment. Individuals and nations alike must face the tribunal.

"He hath sounded forth the trumpet that
shall never call retreat,
He is sifting out the hearts of men before
His judgment seat,
Oh, be swift, my soul, to answer Him! be
jubilant, my feet,
Our God is marching on!

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Diocesan News

A.Y.P.A. NEWS

The following are the results of the recent elections for offices in the Diocesan Council:

President, Doris Pallister.
Vice-President, Milford Prichard.
Secretary, Kay Croft.
Treasurer, Laurie Fishburne.
Vice-Pres. Worship, Betty Brown.
Vice-Pres. Work, Maidie Blackburn.
Vice-Pres. Edification, Eleanor Hepburn.
Vice-Pres., Fellow, Walter Melnyk.
Patron, Rt. Rev. W. F. Barfoot.
Hon. Patron, Hon. Mr. Justice Ford.
Hon. President, Judge A. U. G. Bury.
Chaplain, Canon A. M. Trendell.

A general rally will be held at Christ Church on November 7th, 1941, at which the new Council officers will be officially installed.

GOOD MEDICINE!

Biblical cure for "the Blues": (Psalm xxvii.)
Empty Pocket Book—Psalm xxxvii.
Discouragement about your work—Psalm cxxvi.
Defence—Psalm xci.
Out of sorts—Hebrews xii.
Losing confidence in men—1 Cor. i.
Cannot have your own way—James iii.

FIVE QUESTIONS EVERY PARISH MUST FACE

Most of the Church's problems centre in the local parish. This is particularly true in the work of religious teaching. Hence the necessity of each parish facing these problems from its own local viewpoint.

As a means of helping the parish to do this, the following questions are suggested as questions which every parish ought to face. Some indication of the direction in which we may seek for answers is also suggested:

1. What is the Educational work of the Parish?

While there are many ways of answering this question, the answer which the General Synod has made is this:

(a) To lead boys and girls and young people into an experience of personal fellowship with God, particularly through the development of regular habits of worship.

(b) To train them in the knowledge and understanding of the Christian revelation and to guide

them in their search for truth, to an understanding and appreciation of the great principles and purposes underlying life.

(c) To develop in them a desire to give expression to these principles in service to others.

In this connection, it should be noted that, as there is a normal religious life for each period of human development, there will be a normal expression in worship—a normal standard of knowledge—and a normal type of service, for each age group.

The Church now provides, through its General Board of Religious Education, Graded Worship Services, Graded Courses of Lessons, and Graded Channels of Service.

2. How shall we get the necessary Teachers?

The need for qualified teachers and leaders calls for no argument. The need is self evident—all the more so, because the teacher holds the key to the situation. No matter how excellent the organization and equipment of the Sunday School or other educational agencies of the parish—no matter how satisfactory the lesson courses and the material for teachers and pupils—the proper use of all these depends largely upon the teacher and his relationship with his group.

Recognizing the real importance of this, the Church has provided Courses of Training for Teachers and Leaders, which may be made available through local Teacher Training Classes—Summer Conferences and Schools—Correspondence Courses—or, Private Study. No parish need say any longer that it is impossible for its teachers or prospective teachers to receive training.

3. What Course of Study shall we use?

There was a time in the history of the Canadian Church when it had no generally recognized Course of Lessons of its own for use in its Sunday Church Schools. That, however, is no longer the case. Not only have Graded Courses of Lessons been provided, but also suitable material, in Text Book and Periodical form, for the use of both teachers and pupils.

4. How shall we interest and hold to the Church the older boys and girls and the young people?

While there is no ready-made answer to this problem, the Church is endeavouring to help the local parish to grapple with it successfully by providing necessary guidance and literature.

Any who are facing this difficult task should not fail to obtain the Leaders' Handbooks which have been prepared for those interested in Junior Boys' Work—Junior Girls' Work—Teen-Age Boys' Work,

"Teen-Age Girls' Work—and Young People's Work, as well as the excellent Programme Material provided by the Joint Committees which are responsible for the promotion of this work.

5. How shall we organize the religious educational work of the parish so as to get the best results?

Here there are certain principles to keep in mind. To begin with, organization must never be an end in itself but only a means to an end. Multiplicity of organization, and a general lack of co-ordination are often responsible for failure. The need today is NOT multiplied organizations, BUT perfected organization.

Again it should be remembered that the field of activity, of each existing organization in a parish, should be carefully defined, so as to prevent overlapping and waste of effort. This will also insure that no group is neglected.

In most parishes, one organization for each age-group boys and each age-group girls, in the younger grades, will be found to be sufficient. Where more than one such organization exists, and where it is felt necessary to continue them, every effort to co-ordinate their work should be made.

Further, all organizations for service activities should be carefully related to the educational agency of the parish for the group concerned. These things will indicate a few of the ways in which the Church, through its Department of Education (G.B.R.E.) is endeavouring to meet the educational needs of the parish. You can help this work by making sure that your Apportionments are paid in full.

N.B.—Literature dealing with all the above questions may be obtained from the General Secretary of the G.B.R.E., Church House, 604 Jarvis Street, Toronto.

APPORTIONMENTS

Every week is bringing in remittances on Apportionment, some of these being the last payment, which means "paid in full." Just a few parishes have not remitted. We hope that this does not mean that they are not trying. Some have informed us that a final canvass is under way.

The week beginning Sunday, November 23rd, which is "Stir-Up" Sunday to St. Andrew's Day, November 30th, is to be used throughout the Dominion as a time of combined intercession and practical effort. Let this be done in every parish whether there is a clergyman there or not.

The Church of England in Canada is near the end of a crucial year and is making a magnificent effort. The Diocese has remitted the Missionary Apportionments in full and believes that not a single parish will fail them.

Special missionary envelopes will be available for any parish writing to the Synod Office.

THE CANADIAN CHURCH UNION

One of the largest attendance of members and guests met for the monthly meeting of the C.C.U., at the home of Mr. and Mrs. H. L. Weir, on Stony Plain Road.

The Bishop of Edmonton was the guest of honor, and opened the discussion on the subject of "Some Problems of Re-union."

Among the visitors was the Rev'd. Fr. John Wasiliev, Rector of Santa Barbara Russian Orthodox Church, who was persuaded to exhibit a book of the Liturgy brilliantly lettered and illuminated by himself.

Among the city churches represented at this meeting were Holy Trinity, St. Luke's, All Saints and Saint Stephen's.

CORRESPONDENTS' HELPS

It might be of value to correspondents to note that it is generally considered incorrect and "bad form" to speak of "Mr. Jones, the Rector of Saint Blank's," as "Rev. Jones." To the uninitiated "Rev." might mean Reverberant, Revolutionary, Revengeful, Revolving, or Reversible.

We cannot convert the daily press overnight, but at any rate our Church correspondents might take the time in these admittedly feverish days, to write "the Rev'd. Josiah J. Jones," even if there is a paper shortage; or else he had better be just plain "Mr. Jones",

WANTED: A REUNION!

To the Members of the 1941 Summer School

The Summer School of 1941 meant a great deal to a great many of us. Among other things we made the rafters ring with some exceptionally tuneful singing, but the last popular songfest ended for me on a rather discordant note. The song books which meant a great deal to me disappeared from off my piano in the hall, and I have ever since mourned their loss to the tune of "Will ye no come back again?"

I searched in vain for one book in particular—the green-backed volume of music entitled: "Songs for Canadian Boys"; also posted missing is a copy of the words. I had hoped they might both prove to be out on a long loan and come back by mail, but—Iahbod!

Is it too much to hope that at the Summer School Re-union to be called by our Revered and indefatigable Dean, The Rev'd. Charles Wolff, there might be a quite impersonal re-union between the song books and their legitimate owner? Yours—a little plaintively, the Rev'd. Colin Cuttall.

Overheard at the Mission House, Edmonton

A certain Deacon (archly): Do you think I'd make a passable angel?

Mr. Aldridge: Oh, I think so! After all, Lucifer was an angel, wasn't he?

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Rev. Canon A. M. Trendell, Rector

Harvest Thanksgiving services were held later than usual this year, and we were in some doubt whether there would be adequate decoration for October 12th, but the church looked as beautiful as ever, and the congregations were larger than in former years, in spite of the fact that many had taken advantage of the holiday week-end to leave the city.

The visit of Dr. John R. Mott to Edmonton on October 13th and 14th proved an inspiration indeed to all who were privileged to hear him.

For more than 50 years he has been a world traveller, and during that time has visited 83 different countries, many of them on a number of occasions. He has formed close friendships the world over and on this ground alone, can claim authority to speak on world affairs. But the out-

CHURCH MESSENGER

standing attraction of his message was found in his devotion to Jesus Christ Whom he described as a central figure of the ages. "The light of Christ has always been shining in the darkness, and the darkness has never put it out, and never will."

It was a pleasure to welcome Canon L. A. Dixon, Central Secretary of the M.S.C.C., who accompanied Dr. Mott on his Western tour. Canon Dixon possesses a charming personality, and his contributions to the special sessions, held on both afternoons of the visit, was much appreciated by all who were present.

The annual All Saints' Choir Re-union was held on the evening of Sunday, November 2nd, and following the evening service more than 100 past and present choir members assembled in the parish hall for refreshments. Miss Hilda Whittaker in an eloquent speech paid high tribute to Mr. Barford, who had done such excellent work as organist and choir master at the Cathedral for nearly 42 years.

Mr. Barford in his reply stated that he hoped that the Annual Choir Re-union would continue to be held for many years to come.

The members then assembled as a choir and sang over many of the favorite choir numbers and a very happy evening closed with the singing of the "Hallelujah Chorus."

ST. PETER'S

We wish to thank all those who helped with the services during the summer time, both those who took services and those who assisted with the music.

From time to time we have the pleasure of welcoming visitors to our church, as well as friends from other parishes. They are all very welcome and trust they will come again. There are several new parishioners, and to these, a hearty welcome, also with every good wish for a happy life among us.

The Harvest Festival was certainly an occasion for Thanksgiving. No doubt the spirit of the service carried itself over to the Harvest Home Supper, as this was a success in every respect. Special credit is due the Women's Guild who managed the supper and induced help from everyone. The Guild also has had a successful luncheon at the Hudson's Bay Co. dining room. These affairs will give them a new zest for their work.

The W.A. recently entertained their fellow members from the Church of the Good Shepherd at a friendly evening in the parish hall. The gathering was honored by the presence of Arch-deacon and Mrs. Tackaberry.

The Sunday School teachers have had several meetings and with the help of some new teachers have got Sunday School work well under way for the present Sunday School year. It is also a pleasure to report that with the help of the Diocesan officials an A.Y.P.A. has been started in St. Peter's, with about 18 members. There are more who could come, and we will be expecting them when word gets around about this group's activities.

Vestrymen are glad to report that the church furnace has been moved to a spot in the basement where it will be of greater benefit to the church. Their thanks go to all the men and boys who were able in any way to help with the work and costs.

Our new choirmaster and organist, Mr. White, is proving himself very well, and is most welcome to us. It is to be hoped that his present occupation

will permit his continuing his good work among us for a long time to come.

These have entered into Higher Service from our congregation:

Mrs. T. E. Elrick, Mr. John Robins, and Mr. J. A. Dorman.

Baptized: David Booth, 6 months, Mr. and Mrs. G. A. Booth; Catherine E. Farrell, 1 month, Mr. and Mrs. Fred Farrell; Wm. A. C. Jackson, 3 months, Mr. and Mrs. J. Jackson.

Married: Thos. D. Holden and Margaret J. Riley, August 27th.

Ralph D. Bernhardt and Marjorie M. Gauchie, Sept. 11th.

Gerald W. Clarke and Margaret V. Young, October 16th.

CHURCH OF THE GOOD SHEPHERD

This congregation has returned to the former schedule of services, which means service every Sunday at 7.30 p.m., and a 10 a.m. Holy Communion once a month.

Sunday School work is going along in fine style with a good staff of teachers, with Ken Anderson as superintendent. The A.Y.P.A. is busy this season, and is glad to report the benefit of some new members. Last spring the A.Y.P.A. did a good job of fixing church grounds, and of painting the font. The W.A. also rejoices in some new members, and is as busy as ever among work projects; they have recently fitted the hall with new curtains. The Vestry are happy to report that a splendid response at Harvest Festival has enabled them to purchase a good supply of the new Prayer Books and the new Hymn Books.

This fall the congregation made plans for remodelling the hall, but have not been able to effect the plans, as a contractor cannot be found. However, maybe one will show up soon.

ST. MARK'S

The Vestry held a very successful Whist Drive in the parish hall, on Friday, October 10th. Ladies first prize was won by Mrs. Laver. An enjoyable time was had by all.

The Young Women's Group had a sale of work and a lunch counter in the parish hall, on Wednesday evening, October 15th. Girls were a wee bit disappointed in the crowd, but \$20.00 was realized. Thanks to every one who came and patronized.

The Choir has a surprise party after Evensong, on Sunday, October 18th, at the home of Mrs. John, in honor of Margaret, who was home from Calgary for the Thanksgiving holiday. A lovely lunch was served by the girls and Mr. Bladdon presented Margaret with a leather travelling bag.

We were glad to receive word that LAC L. Kay arrived safely in Newfoundland, after a short holiday with his wife and boys here.

Sunday School Rally

On Sunday, October 19th, St. Mark's Sunday School was presented at the Annual Rally, held at All Saints' Cathedral. The Junior Choir took part in the singing of hymns. It was well attended and the Bishop of Edmonton preached.

CHRIST CHURCH WOMEN'S GUILD

The bridge held in the Hudson's Bay club rooms was a great success. The net profits being in excess of \$37.00.

CHURCH MESSENGER

Decorating for Harvest Festival was undertaken as usual, and many comments on the beauty of the church were received.

The Harvest Supper, put on in conjunction with the W.A., on October 24th, was also a success. Mrs. Thompson and Mrs. Kilgour were the Guild conveners. The supper was followed by an excellent programme.

The Guild attended a surprise party at the home of Mrs. Halliday, who is leaving to make her home in Toronto, and presented her with a handsome gift. She has been one of our most faithful members, and will be much missed.

It was voted to donate up to \$20.00 for Christmas parcels to the men in the Forces this year. Mrs. Forbes will again head the committee, working with Mrs. Gutteridge of the W.A.

There is to be a tea and sale of needlework in the parish hall, on November 19th. This is in place of the annual Bazaar.

The next meeting will be on Monday, Nov. 10th, on account of Armistice Day being on Tuesday Nov. 11th

ST. STEPHEN'S

Sunday Services: Holy Communion, 8 a.m.

Sung Eucharist, 11 a.m. Evensong, 7.30 p.m.

Sunday School: 10 a.m. for Juniors, 10.30 a.m. for Seniors, followed by the service.

We make a great point of churchgoing for our young members.

A hundred years or so of Sunday School work has been anything but an unmixed blessing for the Church. It is a fact that the majority of Sunday School scholars do not attend church after they leave Sunday School. The reason is not far to seek. Surely it is that they have never learned to worship at the church services. They form that vast army of nominal church people who come to be married and buried—the most degraded form of membership which it is possible to conceive.

St Stephen's has an A.Y.P.A. again. The President, Mrs. Edith Mills; Vice-Pres., Mr. J. Green, our Cub Master; Treasurer, Mrs. Viola Gregory; Secretary, Miss Edith Crossley. On the Executive: Miss Edith Fishbourne and Miss Jewel New. The meetings are on Wednesdays at 8.30 p.m.

Altar Guild. Note—The members would like to thank those who sent gifts to adorn the altar for the Harvest Thanksgiving. We are glad to know that Mrs. Forbes is able to start her work again.

Junior Choir: Our Junior Choir is growing rapidly and we have some good voices. Mrs. Swaffield has been able to produce caps and bows for the girls but with the increase in numbers she would much appreciate some help in this direction.

St. Hilda's Guild: We are very glad to welcome Edna Patterson, who has become a member. We are very busy sewing for the Sale of Work, and have room for more members. There is a great deal to do on Friday nights.

ST. MATTHEW'S MISSION

The Young Mothers' Club held a successful Whist Drive on the 19th.

The W.A. members are very happy to have Sister Amelia with them.

The Social Committee have had a doughnut social.

The Harvest Thanksgiving was on Sept. 28th. Mr. Weir preached the sermon at the 9.15 Eucharist. The church was very nicely decorated with many offerings of fruit and vegetables which were afterwards donated to the Sisters and others.

There was also a bingo party held on October 19th.

ST. MICHAEL AND ALL ANGELS

We had two services and both were well attended. On the 23rd of October the Ladies' Circle put on one of the famous Harvest Suppers which have made the Circle famous. Needless to say there was the usual crowd and the Whist Drive which followed overflowed into the kitchen.

ST. FAITH'S

The past month has been a busy one for all organizations.

The Harvest Supper was well patronized, in spite of the very inclement weather which restricted some attendance. Fortunately a large number of tickets had been sold, and a number of donations received. The supper was much enjoyed, and the members of the W.A. are to be congratulated.

The next outstanding W.A. event will be the Bazaar, on Friday, November 7th, in the hall. The Bazaar will be in progress both afternoon and evening. This year the men of the parish expect to have a part, and will take charge of a "Super-fluity" stall.

The Vestrymen are preparing for the usual parish canvass, and this will commence immediately after the Bazaar.

We wish to express thanks to the Rev. N. J. Godkin, of Holy Trinity, for kindly taking the early celebration of Holy Communion, on Sunday, October 26th, and also to Mr. E. Currey, our Lay Reader, for conducting the morning and evening services on the same day. His sermons were greatly appreciated. We are glad to report that the Rector has recovered from his illness.

The Sanctuary Guild would be glad to receive any gifts of flowers for the altar, and anyone wishing to provide flowers for any particular Sunday should notify any member of the Guild.

The Men's Guild entertained the ladies at the last meeting, and enjoyed seeing some excellent coloured movies, kindly shown by Mr. Wealthy. The Whist Drives are still taking place regularly under the direction of Mr. Hodges.

The Sunday Schools are both doing well, and the Primary School has gone over the one-hundred-mark already. The Senior School was delighted to be awarded the Banner at the recent Rally. The attendance figure was 89%, which is a great tribute both to the children and the staff. Many thanks to the owners of the twelve cars which took the Senior School to the Rally.

The A.Y.P.A. elected Marion Rice as President this year. Walter Melnyk is Vice-President, and Marg. Owen is Secretary-Treasurer. A Hallowe'en social has been arranged for the 31st and a number of airmen invited.

The Scouts, Cubs, Guides, and Brownies, all held masquerade parties during the week preceding Hallowe'en and there were many excellent costumes.

The Evening Group of the W.A. sponsored a Bridge and Whist, and every available table was

CHURCH MESSENGER

used. The evening was a very happy one, and most successful. The Evening Group has arranged for a social and bazaar early in December.

The Junior W.A. under Mrs. Kemp, and the Girls' Auxiliary, under Miss Hazel Brown, are meeting regularly, and doing good work. Both organizations will have a part in the Parish Bazaar next week.

Our Senior W.A. catered to the recent meeting of the Sunday School Teachers' Association. Many thanks to the convenors and helpers.

The Junior Choir has been growing at a great rate and we really have not enough accommodation for all who belong. The Senior Choir has also had several happy additions to its ranks, and we welcome them all.

ST. MARY'S

The W.A. met in the parish hall Monday. The President being in the chair. Business was discussed and money voted to various organizations. The members were asked to fill a ditty bag for the Navy, and what a glad response we got, for those worthy souls who at this time are giving their all for us. God keep them safe.

The Little Helpers' Rally was held with a very good attendance of mothers and children. A short service being held in the church, so the children could present their boxes. The Vicar taking the service. The mothers and little people adjourned to the parish hall for refreshments. Mrs. Fishbourne, Little Helpers secretary, spoke to the mothers.

The confirmation was held Thursday, October 23, with the church filled to overflowing. The Bishop gave a very inspiring address to the candidates and congregation, taking for his theme, "And they were all with one accord." After the service the Bishop spoke to the girls and boys, which at that time is so helpful. The Candidates: Francis Harper, Peggy Lilian Goodenough, Kathleen Mary Jones, William Douglas Baines, Alfred Ernest Pallister, Arthur Richard Gittens, Richard Evans, David Evans, and David McMullen.

Many thanks to the ladies of the congregation, who have so kindly supplied flowers for the altar this summer and fall. Hope the good work continues, and if you have a great love for a friend, show it with flowers. Speaking of flowers, we must not forget how much we are indebted to one of our ladies, Mrs. Ross, who looks after the flowers.

At the opening of St. Mary's A.Y.P.A. two new members, Pam Owen and Mary Galpin, were admitted. New officers for the year were elected and installed in the church October 19th:

President, Mary McPherson; Vice-Pres., Dick Reeves; Sec., Pearl Rosentreter; Treas., Ken Hart. Mr. Ross gave a speech on the "Clerical Colors of the Church", October 15th.

A Whist Drive was held on October 17th.

The members agreed to welcome any Air Force boys to the meetings.

ST. JOHN THE BAPTIST, RIFE

The annual meeting of the Women's Auxiliary was held at the home of Mrs. Alex. Ross, on Saturday afternoon, October 27th, the following officers being elected for the ensuing year: President, Mrs. Maurice Destrube, Rife; Vice-Pres., Mrs. Alex. Ross, Rife; Sec., Mrs. R. M. Sherk, Glendon; Treas., Mrs. L. H. Leach, Glendon; Dorcas Sec., Mrs. W. J. Chester, Bonnyville.

We were favored with an address by Mrs. Wills, 2nd Vice-President of the Diocesan Women's Auxiliary, her theme being "Fellowship." Mrs. V. Chamberlain, 1st Vice-President, was absent on account of illness.

We were well pleased with the year's work and hope to have even a better year ahead of us.

HOLY TRINITY

The Rev. Canon G. G. Reynolds

Notes From the Rector

After a rather stormy start the month of October has given us two weeks of the finest weather in the world. Warm air, dry roads, and farmers able to complete threshing. We should thank God. The Rector has taken advantage of these conditions to visit a number of the country families who attend Holy Trinity. Two were sick calls, one to Mrs. Chamberlain, and one to her brother, Mr. Hugh Campbell. We are all greatly concerned about Mrs. Chamberlain, but she is in the good hands of her daughter, Mrs. Guy Rocke.

There have been a large number of baptisms this month, but there are still some parents who have not brought their children forward.

We are glad to see Mr. S. B. Clarke back to work again. He is a faithful churchman. Rev. N. J. Godkin has concentrated upon the A.Y.P.A., the Anglican students in the University and Normal. He is having much encouragement, but it means a lot of evening work. The Sunday Evening Social Hour is in his charge and is most successful.

The Rev. H. D. Marr of the Bible Society put forth the appeal for that Society on October 12th.

The 6th Cubs' Troup had a most enjoyable banquet on Tuesday, the 21st, when awards were made for good cubbing, under Mr. Duke.

Friday, October 31st, is going to be a busy day. The W.A. hold their Quarterly Board meeting, commencing at 10.00 a.m., and in the afternoon a reception for University students is to be held at St. Aidan's Club House.

Sunday School

Sunday School opened on September 28th, the Bible Classes meeting at 10.00 a.m., the Primary Classes at 11.00 a.m., and the main School at 2.30 p.m. It has been found from experience, that these times are the best suited for the teaching staff, and the pupils, and ample time is given to cover the lesson properly. On Sunday, October 19th, the main School attended the Annual Children's Day Sunday School Rally, at All Saints' Cathedral. Men and women of the congregation lent their cars for transportation, and they, together with the teachers and about sixty pupils, enjoyed the service.

The Sunday School regrets the loss from their staff of Miss Emily Brown, who left in September to be married to Mr. Robert Thompson, a former Sunday School secretary. At an informal gathering of the teaching staff at the home of Miss Doris Tingle, who kindly offered her home for the occasion one evening, the Rev. Canon Reynolds presented Emily with a cut glass cream and sugar set, on behalf of those present.

We are very sorry to lose Mrs. Levey from the teaching staff, but are pleased to welcome Mrs. Leslie Waller, who has kindly offered her services.

The Bishops' Message to the Church

The following is a resolution of the House of Bishops of the Church of England in Canada, meeting in Hamilton, Ontario, September the 19th and 20th, 1941.

That this House of Bishops of the Church of England in Canada, assembled at Hamilton, Ontario, at the opening of this third year of war, place on record:

1. Their conviction that the cause for which our Nation, our Empire, and our Allies are fighting is the cause of liberty, justice and righteousness.
2. In this day of stress and strain, of turmoil and confusion, they call upon their people everywhere to find in God a quiet strength and a mighty fortress.
3. Their entire support of our Government in the total effort required from the people of this Dominion.
4. They call upon their people to sacrifice all personal and sectional interests. Already many young men have made the supreme sacrifice,—a fact which should shame any individual, or any group of individuals who place selfish interests above selfless service to the great ideals which our Empire is defending.
5. The Church bears a heavy responsibility in striving to establish a Christian order, and a call goes forth to all our people to adventure dangerously, and to serve wholeheartedly, in the spirit of Him who gave Himself for the life of the world.

DERWYN TORONTO,

Primate.



Some Thoughts on Peace

XI. — GOD AND PEACE

By Rev. Ebenezer Scott, M.A., B.D.

The Response to the versicle, "Give peace in our time, O Lord", in our Prayer Book,—“Because there is none other that fighteth for us, but only Thou, O God,”—has often been criticised and even ridiculed. The Revised English Prayer Book makes the alteration,—“Because there is none other that ruleth the world, but only Thou, O God.” The response, it is said, is surely an ironical comment on the prayer itself. We pray for peace in one breath, and in the next we confess that our only hope is in a God that fights.

Yet there is something most suggestive in the familiar form. The paradox of peace and war, which, as we have seen, runs through all history, reaches back to God Himself. There is “war in heaven”, in the striking phrase of the Apocalypse, and war on earth is only justified when it is a war of heaven with the principalities and powers of darkness.

On the other hand, there is no word that is more constantly recurring on the pages of the Bible than “peace”. We could almost make a little Bible out of the passages that relate to peace. At the same time the Bible, as it never swerves from its fidelity to human nature and to reality, never allows us to close our eyes to the terrible fact of sin. As the sin of man hurls itself in rebellion against the will of God, it inevitably leads to conflict. Hence there is war in the Bible, along with peace.

This same paradox of peace and war has naturally stamped itself also on the language of the Christian Church. In the revised English Prayer Book the words “militant here in earth” are omitted after “Let us pray for the whole state of Christ’s Church.” Whatever may be the reason of this omission (one regrets the disappearance of the stately

phrase, but that is a minor matter), it remains true that Christ's Church will always remain militant here in earth. The God of peace must make war against the confusion of the world. The God of peace is also the God of war.

Our thoughts on peace would be incomplete and distorted, if we did not take into account the more strictly religious aspect of peace. If there is to be any hope of that sure and lasting peace for which we are praying at this time with our lips, we must get down to the spiritual foundations of peace. War has its spiritual—or we may rather say its demonic—foundations too. Yet the one ultimate principle is goodness, not evil; the one sovereign personality is God, not "the evil one". God is, in the infinite depths of His being, a God of peace; and as the God of peace, He requires peace in men. The one sure condition of peace is obedience to God's will.

It is our Christian duty to insist that the same code of morality shall be applied to international as to individual relations. It must still be our endeavour, in spite of the disappointing results of the League of Nations, to establish an international system which will stamp out the greatest offences against the peace of the world as a whole. Some recent utterances of prominent American statesmen encourage us in the hope that we may yet see a new and more comprehensive League of Nations rise on firmer foundations than the old.

The world will go on producing sin, and the God of war will always need His soldiers to combat it. Yet God, in His very essence, is the God of peace; and as each one of us answers to His call, and permeates the spirit of His own nation with the principle of righteousness and love, and as each nation exerts the same gracious influence over its neighbours, "the work of righteousness shall be peace", and we shall come ever nearer to the fulfilment of the prophet's assurance that the effect of righteousness shall be "quietness and confidence for ever".

Never as in this our own time has there been such need for the prayer to go up from the depths of the human heart, "Give peace in our time, O Lord." Yet the response will never be framed altogether amiss, as deep calls unto deep,—“Because there is none other that fighteth for us, but only Thou, O God.”



November 23rd to 30th

Recommendation No. 1 of our Apportionment Committee as endorsed by the Executive Council at Hamilton on September 26th last, is as follows:

That, for 1941, for the full realization of our objective regarding the whole work of the whole Church in this critical year, the Bishops of the Church be respectfully asked to appoint the week beginning with "Stir Up" Sunday, November 23rd, and ending Sunday, November 30th, St. Andrew's Day, as one of combined intercession and practical effort.



First Native Bishop Consecrated by Japanese Bishops Only

The Feast of the Transfiguration will hereafter, in the annals of the Episcopal communion throughout the world, and especially in the Nippon Seikokwai or Holy Catholic Church of Japan, mark an historical event of the Church. On this day in August at St. Matthias' Church, Maebashi City, Gumma prefecture, in the diocese of North Kwanto, a native Japanese priest was raised to the high office of bishop and duly consecrated by five other native Japanese bishops—Bishops Naide of Osaka, Presiding Bishop of the Church; Matsui of Tokyo; Sasaki of Mid-Japan; Yanagihara, Assistant of Osaka; and Yashiro, Assistant of Kobe.

This event marked the first consecration of a bishop on Japanese soil without the participation of foreign Churchmen.

The Rt. Rev. Timothy Makoto Makita, formerly priest of the Omori Seikokwai, Tokyo, became the third Bishop of the diocese of North Kwanto.

Comments Original and Otherwise

"Curate"

THE RIGHTS OF LABOUR

The Trades and Labour Congress at its recent Convention reaffirmed the right of labour to organize, bargain collectively, and strike work if necessary. But that right is now generally recognized and is not now being challenged. What is being challenged is the abuse of that right in the face of a great national emergency.

The Congress in the preamble to this resolution expressed the opinion that labour unrest today is generally caused by the unwillingness of employers to bargain collectively and to provide their employees with a proper standard of living. If one can rely on newspaper reports, it would seem that most of the trouble has been caused by the paid agents of one particular organization. The Congress also took exception to the order-in-council passed in Ottawa authorizing the use of troops in the case of disturbance caused by labour disputes. But law abiding citizens in Canada have nothing to fear from the use of police or troops to keep order.

FORWARD DAY BY DAY

In the Summer issue of this Bible reading booklet we are asked to consider the "sayings of Jesus". The daily comments are concerned with matters of Christian faith and Christian duty. This particular issue comes to an end on October the 4th and the writer closes with this epilogue:

"Our wayfaring together is done. These foot-prints are only the well meant stammerings of one disciple. You may shear this little book in two and throw away half—just so you keep the top half—the words of Jesus, the imperishable message of the Gospel.

"You and I must part, but you never need part with Christ. Seek Him often in His Word, at His Altar where His presence is perpetually offered for you. Seek Him in daily, hourly prayer. Seek Him in the hand to hand touch of His followers in the Church—your brethren by blood—His blood. They have good counsel for you; much to teach you. Above all they have love for you. You will learn it as you share with them.

"The Grace of our Lord Jesus Christ be with you always. Amen."

The late Trinity number has just come to hand. Here are two sentences that caught my eye as I hurriedly glanced through it:

"Daily we need to spread our lives before God. Christ is our standard and nothing less will answer. We may fool our friends. We cannot fool God."

"We need not chatter about religion nor wear it on our sleeve. But we must not be silent or embarrassed about what Christ means to us."

A SELF-CENTRED CHURCH

The M.S.C.C. General Secretary in his annual report to the Board of Management quoted

from a letter received from an aged and revered priest of our Church, who expressed himself in part as follows: "I rejoice that the Church is offering to relieve the Societies in England of their grants to Canada. The news has cheered me greatly. It is a great step in the way of full self support, and one long over due. But I am uneasy about the shift of emphasis which this action has meant; for the emphasis now seems to be too much on caring for ourselves in Canada to the neglect of the appalling need outside. By all means let us have self support: but God help us if we allow ourselves as a Church to be self-centred."

Alongside of that I would put this quotation which I take from a letter I received after the meeting of the Board of Management a year ago and which was written by one who was a member of the Board. Here in part is what he wrote. "I seem to sense a change of atmosphere in our Church that to me seems heavy with foreboding and disappointment. The change I seem to sense and fear is a narrowing of the focus from an all-world to an all-Canadian point of view and from a Christ centred to social service and general improvement point of view."

In this connection one cannot help recalling the fact that in the campaign leaflets sent out by the Apportionment Committee, there is no reference to our work overseas, and in the special prayers distributed, there is no prayer on behalf of the Churches struggling for existence in Japan and China. The situation in Canada unquestionably demands a big effort, but God forbid that we should close our eyes to the much greater difficulties of these our own overseas children.

MIXED MARRIAGES IN QUEBEC

For some years Mr. Justice Forrest in Montreal has been declaring invalid marriages performed by non-Roman Catholic clergymen, when one of the contracting parties was a Roman Catholic. One such marriage performed by Canon Howard of St. Martin's Church came before his court, and was pronounced invalid.

Canon Howard appealed the case and it came before a Court of King's Bench, which by unanimous consent declared that such marriages are legal and valid in the Province of Quebec, and cannot be overturned by annulment because of the ecclesiastical connection of either of the contracting parties. The judgment was composed by the presiding Judge, Mr. Justice Severin Letourneau, who expressed the opinion that Canon Howard was justified in making the appeal, because of implied insinuations that he had acted without due regard to the solemnity of the marriage rite. In not allowing the matter to end with the pronounced decree of annulment, Canon Howard has done a real service to the community.

(Continued on page 7)

One Hundred Years Ago

S.P.C.K.'s Munificence to Canada: The Quebec Committee published its 21st Annual Report 1841 showing that the National school, Sunday school and Tract depositaries were progressing. It owed the Parent Society in England £400 for books, a debt generously forgiven! £1700 in all was owing the S.P.C.K. from its Canadian branches for books and the whole of this was munificently forgiven by the Parent Society—6 November, 1841—"The Church".

Montreal Ordination: In Trinity Chapel by the Bishop: Priests:—the Rev. W. B. Bond, the Rev. W. Thompson (assistant to the Rector of Parish and supported by the Pastoral Aid Society), and the Rev. Jas. Pyke of Vaudreuil and attached to the new church at St. Martin's. Deacons:—Mr. D. Falloon (appointed to Clarendon with Bristol and Lichfield), an Irish theological student. 6 November, 1841, "The Church".

Vaudreuil: The Bishop to the S.P.G.. 26 Nov. 1841. I have ordained Mr. Pyke priest and appointed him to Vaudreuil with the duty attached of serving St. Martin's, Mr. Leeds to serve Coteau du Lac only.

Quebec Appointments: Sec. of the Society to the Bishop of Montreal, 22 November, 1841. Agreeing to grants to Sorel, Frampton, Rawdon, St. Sylvestre, Stoneham, Bellair, and Leeds and willingness to adopt the Rev. Plees (to St. Martin, Isle Jean) and the Rev. Milne (to Bay of Chaleurs), and to concur in removal of Messrs. Falloon (to Clarendon), Pyke to Vaudreuil, Broome to La Prairie as a separate mission, Parnter to Huntingdon, Morris to Port Neuf and Wait to Quebec. (Q. D. Archives.)

Bishop's College: A prospectus was issued by the Bishop of Montreal announcing the proposed establishment of "The Diocesan College of Canada East", in part of a theological character, near Sherbrooke. Full details of plan appeared in "Quebec Mercury" and in October the Bishop conferred with the members of the clergy at Montreal in relation to the project. Shares in the college buildings are nearly all taken up and a location is to be soon selected. Both Sherbrooke and Lennoxville wish to have the college and are offering magnificent sites. The committee of gentlemen is expected in town this week. 6 November, 1841. (Sherbrooke Journal.)

Meeting of churchmembers held at Montreal 22 October, 1841 at which the Bishop proposed the adoption of the Prospectus of the College near Sherbrooke and a committee was appointed to collect funds in Montreal, consisting of Judges Pyke and Gale, Messrs. Geddes, Meredith, Dr. Sewell and Dr. Holmes and the clergy. This committee met 6th November and elected its officers, Hon. Geo. Moffatt being the Vice-President. ("The Church", 27 November, 1841.)

Cobourg Theological Seminary: Bishop Strachan to Rev. F. Evans—refers to the training of candidates for Holy Orders and the need of the seminary for such. To J. R. Thompson stating that he has appointed the Rev. Alex. Bethune, of Cobourg, Professor of Theology, until a seminary shall be established. 4 Novem-

ber, 1841. To Rev. T. Bartlett, referring to Mr. Bartlett's brother a candidate for the ministry who will have to study under the Rev. A. Bethune, Professor of Divinity, 25 November, 1841. To D. M. Hicks, sending him instructions for candidates for Holy Orders. To J. Walker, who offered himself as Catechist for Aylmer, saying that only young men preparing for Holy Orders will be appointed Catechists. (Strachan Letters.)

Toronto Church Society. J. B. Robinson to the Bishop of Toronto, 17 December, 1841—stating the benefits which a Church Society for Upper Canada would confer upon the diocese, but agreeing with the Bishop that it would be inexpedient to have a wholly lay Association. We must not separate shepherds from their flock upon any pretense. (Strachan Papers.)

Guelph-Owen Sound: The Rev. A. Palmer to the Bishop describing his trip and the visits he paid to settlers at Elora, Fergus, Arthur, River Maitland, Saugeen River, the need of clergymen, and the conditions of the country. 30 November, 1841.

Cayuga: The Bishop to R. T. Cooke, concerning a lot of land. He had not heard that residents wished to build a church. 23 November, 1841.

Vaughan: The Bishop consecrated St. Stephen's Church and cemetery in Vaughan on 31 Oct., 1841, on land given by Mr. M. Keffer, a German Lutheran, now a staunch supporter of the Throne, who has long desired to see a house of prayer on his own land and to hear the sound of the "church-going bell" from the cupola of their neat square-timbered church. It was begun seven years ago by Mr. Mayeshoffer and completed by the enthusiasm of the Rev. and Mrs. Adam Townley the assistant of Thornhill. ("The Church".)

Winnipeg: Red River Mission. The Rev. J. Smithurst to the Sec., C.M.S. January 1, 1841. Through a gracious Providence, I am once more brought to the commencement of a new year. In looking back upon the past, I see much cause for humiliation and also much cause for thankfulness. Blessed with good health, I have been able to preach almost daily to attentive congregations.

When I left the school-room last evening, three Indians asked me how the beginning of the year ought to be spent. I entered fully into the subject tonight, showing them that the beginning of the year ought to be a season of humiliation, when we consider how little we have improved that which is past; but that we ought to feel thankful that God has given us time to repent and amend our ways. If under the pretense of rejoicing, we indulge in revelling and drunkenness, we must remember that the Bible tells us that they which do such things shall not inherit the Kingdom of God. The school-room was quite crowded; and all appeared to listen with the deepest attention.

I have had the singing boys this afternoon, to regale, in the English style, with beef and plum-pudding: they were all neat and clean,

and appeared to enjoy themselves very much. After dinner, I told them that each one was to sing a hymn by himself, and that no tune was to be taken twice. The following tunes were sung in succession, with the utmost exactness: Shirland, Bedford, New York, Old 100th, Auburn, Portugal New, Old 104th, Evening Hymn, Springfield, Mottram, Mariner's, Helmsley. It is allowed by all, that we have the best singing in the Settlement; and I can perceive how much it tends to give life to the devotions of the congregation. I am often deeply affected by the singing, particularly when I consider that they, whose voices are now lifted up in praise of Redeeming Love, were, but a short time since, very little above the brute creation. May we not exclaim, What hath God wrought! ? (C.M.S. Journals.)



Comments Original and Otherwise (Continued from page 5)

THAT COST OF LIVING BONUS

The first common sense statement that I have yet seen regarding the effects of this cost of living bonus, appeared recently in an article on the editorial page of the Montreal Gazette. It was there pointed out that the Government had laid down certain main objectives in its financial policy, "pay as you go" and "Equality of sacrifice". There is also a third objective, avoidance of inflation.

This cost of living bonus is supposed to be an alternative to a basic wage rate. In theory it is supposed to move up and down. In practice it can only go up, because as long as it is paid on a general scale, living costs are bound to rise. The factory engaged in the production of canned foods (to take one illustration) cannot be expected to pay the cost of living bonus to its hundreds of employees, and yet continue to sell its products at the same price as formerly. Inflation is not therefore avoided by this method of wage increase. It is rendered inevitable, and progressive. The procedure, says the writer of this editorial, is about as effective as trying to extinguish a blaze with buckets of oil.

Then the writer of this article takes up the matter of equality of sacrifice. The cost of living bonus really means *immunity from sacrifice*. for large classes of citizens, and unwarranted sacrifice on other large classes, who are compelled not only to meet without any such bonus the rising cost of everything they buy, but also to contribute to the cost of the bonus that is paid to their more fortunate fellow citizens. This will come particularly hard on that large class of consumers who are not eligible for any cost of living bonus, especially elderly people who are endeavouring to live on what the Government is pleased to call unearned income, but which in many cases is the fruit of a whole life time of industry and economy. Some of the people so placed have not more than a fraction of the yearly earning of our railway aristocrats, and yet they are being called on to pay their share of a special bonus for these very people. To talk about "equality of sacrifice" under such circumstances is fantastic.

Here is what Toronto Saturday Night thinks about it:

"Our own idea is that the only people who have any moral claim to a bonus are those who need it; and a large proportion of those who get it don't need it, and of those who need it don't get it."

ELECTING A BISHOP

Bishop Herman Page of Northern Michigan has appointed a committee of clergy and laymen, to consider nominations for the episcopate of the diocese. It is open to any one in the diocese to submit the names of those considered fit and proper persons to serve in that office. That would seem a better practice than the too common one of leaving the matter to an open uninstructed vote.

THE CAMPAIGN OF PRESIDING BISHOP TUCKER

Church leaders in the United States are busy preparing their missions, parishes, and dioceses for full participation in the 10-year Forward Movement in Service, analyzing their deficiencies, planning new projects, and deciding on definite objectives suggested by the Church-wide campaign.

The better to attain their objectives, several dioceses have established diocesan Church papers in order to spread information regarding the purpose of the movement. Bishop Tucker estimates that 50,000 business men, including some of the nation's outstanding executives, will be called to advise with local Church leaders how best to carry out the plan he has in mind. Parish conferences have also been organized. These conferences will give consideration to such problems as the training of children and youth, social service, and community influence, missionary work, stewardship and evangelistic efforts to reach the millions of unchurched in the country.

Hats off to the Presiding Bishop! He is giving his people a magnificent lead.

THE VACANT SEE OF CARIBOO

The editor of The Canadian Churchman in calling attention to this vacancy, points out that it opens again the question raised some years ago by the Anglican National Commission regarding the amalgamation of some of our smaller Canadian dioceses. Emphatically it is a question that should be kept open until it is satisfactorily settled. According to the last Church Year Book there are only 17 parishes and missions in this diocese of Cariboo, and three of these are vacant. Unless there are some special difficulties, it does not seem possible that there are sufficient episcopal duties in 17 parishes to occupy the time of a bishop, nor does it seem right that the Church should incur the necessary overhead to keep diocesan machinery in operation.

In referring to the resignation of Bishop Wells the editor says "Bishop Wells was not changed, as some men are by this election to

(Continued on page 12)

Recent Sayings and Happenings

President Roosevelt in his September broadcast referred to the "tender whisperings" and the "soporific lullabies" of the isolationists.

* * *

Rabindranath Tagore died in his native city of Calcutta at the age of 80 years. In 1913 he received the Nobel prize for literature, being the first non-white recipient.

* * *

The latest figures issued by the Bible Society show that sales of the Bible in Germany have dropped from 250,000 in 1939 to 68,000 in 1940.

* * *

What a rampus there would have been had St. Hyacinthe, Que. displayed the same attitude toward a recruiting station at its fair as did Welland, Ont.

* * *

Mr. L. W. Brockington speaking in Toronto said that Prime Minister King had breakfasted in Scotland and dined in Canada the same day so making a mess of porridge go further than his Scotch ancestors ever anticipated.

* * *

This is the centenary year of St. Thomas Church, Montreal. Founded in 1841 it is the only Anglican Church in Canada that has a patron. The first of these patrons was Thomas Molson who guided the destinies of the Church from 1841 to 1862. The present patron Mr. H. W. Molson, is a descendant of the founder.

* * *

If Britain is defeated, we are going to get war, whether or not we want it . . . Let us have our showdown while it is still possible for us to have it at our own tremendous advantage. (The New York Times.)

* * *

Dorothy Thompson writing about her London experiences, told this story about a taxi-driver. His home was destroyed by a bomb and this was what he had to say about it. "Nothin' happened to me throughout it all, but me Aunt Maud 'ad a bit of a bad time—'ad 'er 'ead blown orf."

* * *

Bishop Noel Hudson who represented the Archbishop of Canterbury at the last General Convention of the American Church, has been appointed Bishop of Newcastle.

* * *

The Roman Catholic Church has received official recognition in Japan.

* * *

Bishop White, formerly of the Canadian diocese of Honan, China, has been appointed Professor of Chinese studies in the University of Toronto.

* * *

Rev. George W. Tebbs, Rector of St. Lukes, Burlington, who for the past 10 years has been popularly known as Old Man Sunshine by his radio audiences, has announced his retirement from broadcasting.

Five French youths, all under 20 years, crossed the English Channel in two Canadian type canoes in order to escape from the Germans and fight for France. The journey took 30 hours and they landed wet and exhausted. Later Prime Minister Churchill received them at 10 Downing Street.

* * *

The "Sword of the Spirit Movement" in England of which Cardinal Hinsley of London is president and leaders in the Church of England and Free Churches co-operated has completed the first year in the noble endeavour of enlisting the support of men of good will in every branch of the Church to place society upon a Christian basis.

* * *

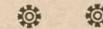
Under the caption "Academic Jargon", Cyrus S. Eaton, in a letter to The New York Times, tells of turning to the latest book of a noted Dean of Theology at a leading American university and coming across this gem:

The learned Dean defined his own attitude to religion as "critical monastic realism, midway between over-dogmatic mystical epistemology at one extreme and epistemological idealism at the other."

* * *

Beverly Baxter, Canadian-born member of the British Parliament says:

"The worker who shirks today or obstructs is a Fifth Columnist; the worker who strikes is the same as the deserter from the front line. The worker who gives all that he has, and more, is the true Canadian patriot."



THE ALGOMA

SUMMER YOUTH CONFERENCE

At Sudbury on September 2nd plans were laid for the holding of an Algoma Youth Conference. This project has been dear to the heart of the Bishop of Algoma for some time. Last synod he appointed a Committee to go into the whole question and the result has been that sound plans have been produced for the first Algoma Summer Youth Conference to be held at White Fish Falls from July 5th to 12th, 1942. The Committee is under the energetic chairmanship of the Rev. C. M. Serson, S.S.J.E., and includes the Rev. W. W. Jarvis, P. R. Beattie, C. Large, R. Stump, E. J. Tucker and Messrs. Johnston Elliott and Alvin Thompson. The Committee calls upon the clergy of Algoma to support this scheme. The Conference will take in an age group from 17 years and over. Further, in order that the Conference may be representative of the whole diocese and that no one should feel he cannot come because of lack of funds, the Youth Conference Committee is sponsoring Scholarships of \$10 each which will see one young lady or gentleman through the entire session. It is hoped that at least one scholarship can be raised in every parish. At present the Committee is trying to secure as staff lecturers two or three outstanding men in the Canadian Church.

The Lore of the Month

By C. J. Jenkinson

In the vestry of St. Michael-le-Belfrey, York, a time-worn register contains an entry of the birth of "Guye fawxe sone of Edward fawxe the XVI day of Aprile 1570." A mural tablet in the church records in quaint verse the death of Guy's infant brother:

"How vain a thing is man,
When God thinks meet,
Oft-times with swaddling clothes

To form the wind-
ing sheet.
A web of forty
weeks
Spun forth in pain,
To his dear par-
ent's grief,
No one ravelled
out again.
This babe en-
tombd
Upon the earth
did peep;
Disliked it, closed
his eyes, fell
fast asleep."

Beyond the fact of his baptism, York holds no record of Guy. Of his career on leaving the city of his birth every school-boy is well acquainted, and the anniversary of the Gunpowder Plot is still one of the most fascinating of juvenile festivals, though observed in a more decorous fashion than in the brave days of old.

The annual Martinmas Fair, though but a shadow of its former self, is a link with the days when religion formed a part and parcel of the workaday life of the people. The arresting story of St. Martin of Tours, one of the few foreign saints whose festival is still kept in England, could not fail to appeal with peculiar force to the unlettered minds of early times. The very fact that no less than 160 ancient churches are dedicated to him is abundant testimony to his popularity.

In the North Riding of Yorkshire it was formerly the custom to begin a kind of peregrination round the neighbouring villages on

the *Feast of St. Martin* (November 11). The singers carried with them a small waxen image of our Saviour adorned with evergreens. Their hymns, although rustic and perhaps uncouth, were nevertheless replete with the sacred story of the Nativity.

Both on St. Clement's Day (23rd) and St. Catherine's Day (25th) children went from house to house singing the following somewhat impious lines:

"Catherine and
Clement be
here, be here;
Some of your
apples and
some of your
beer;
Some for Peter
and some for
Paul,
And some for
Him that made
us all."

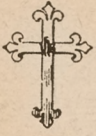
The apples collected in this way made quite a useful addition to the fare provided for the evening's entertainment.

Many legends are connected with "Old Clem", as the blacksmiths familiarly call him. One dates as far back as the days of Alfred the Great, who is said to have declared him first and foremost of all trades-folk.

On St. Catherine's Day the workhouse girls at Peterborough, headed by their queen, went in

procession singing their ballad and receiving what was known as "Cattern money". Seeing that St. Catherine is the patron saint of spinners, and that spinning was the chief employment for women and girls in workhouses, it was but natural that the day should be duly celebrated not only in Peterborough, but throughout the entire lace-making district. That this commemoration is of great antiquity is apparent from the early entries in the Dean and Chapter's accounts of payments "for wheels and reels for the workhouse children on St. Catherine's Day."





NOVEMBER

1. **All Saints' Day.**
2. **TWENTY-FIRST SUNDAY AFTER TRINITY.**
9. **TWENTY - SECOND SUNDAY AFTER TRINITY.**
11. Martin, Bishop of Tours, Circa, 397.
16. **TWENTY-THIRD SUNDAY AFTER TRINITY.**
17. Hugh, Bishop of Lincoln, 1200.
18. Hilda, Abbess, 680.
20. Edmund, King and Martyr, 870.
22. Cecilia, Virgin and Martyr, Third Century.
23. **SUNDAY NEXT BEFORE ADVENT.**
Clement, Bishop and Martyr, Rome, Circa, 100.
25. Catherine, Virgin and Martyr, Fourth Century.
30. **FIRST SUNDAY IN ADVENT.**
(St. Andrew's Day transferred to December 1.)

WHERE IS GOD?

In his letter to Timothy, St. Paul asserts that in the last days perilous times should come. Among other signs of these times he tells us that men shall be "covetous, boastful, proud, blasphemous, without natural affection, truce-breakers, fierce, despisers of those who are good." If he had been a modern newspaper correspondent he could not have more accurately described the situation in Europe to-day.

The most precious gift that God has given to man is liberty and in a real sense, the most terrible, because it puts upon man responsibility for his own actions. Having given men liberty, God does not force righteousness upon them. It is something that man must seek if he is ever to reap the fruits thereof. Men look at the present situation in Europe and ask the question, "Why does God permit it?" They state that the Church is a failure and that the Gospel of Christ is impracticable, whereas man himself is to blame for the tragic situation. We are so made that whatsoever we seek that we shall also find. That is the cost of liberty.

There are two ways in which man can acquire peace and prosperity. One is for him to seek the Kingdom of God and His righteousness and "all these things" will come about. The other is for him to fall down and worship Mammon and he will achieve a kind of peace which is that of a stagnant pool and a kind of prosperity which is that of a prosperous gadget.

Christ warns us that our religion is like salt and if it has lost its savour, it will be trodden under the foot of man. For at least two generations men have had a form of godliness but denied the power thereof. Neither in the counsels of corporations nor of labour unions has Christ been a welcome guest. Among the intellectuals God has not been a father but a cosmic force. In political circles men have put local interests be-

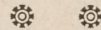
fore the public good. What we have called a Christian civilization has been Hamlet with Hamlet left out. Our leaders have patronized Christ rather than followed Him and have substituted lip service for a vital interest in religion, with the inevitable result that capital is appropriated by the state and labour is regimented to a dictator's whim. Education has become subservient to political interest and liberty has been thrown out the window.

If the Christian gospel has been a failure, it is not because it is incapable of producing the results that men expected but rather because men have repudiated its sacrificial demands and have used it as a veneer for their own selfish interests. The Church is not an automatic stoker in which God operates the fuel, but a test of man's willingness to comply with its requirements. As Aristotle said, "Institutions are to be judged by the best that they can produce rather than by their failure to show results." God has called men to be partners in an enterprise and the partner's share is just as necessary as God's part.

Men have turned religion over to women and children and then complain because it has not stopped Hitler. It is only as we put first things first that we can produce satisfactory results and so long as groups of capital and labour and partisans and cults worship their drag and fall down before their nets, they fail to put God first in their lives and objectives. The salt has lost its savour. Hitler emerges from these sources in the regular sequence of events. He is a real exponent of a god of cosmic force. He has carried the methods of big business to their logical conclusion. He illustrates the theories of political selfishness. The God in whose hands his breath is and whose are all his ways, he does not glorify. What men have sought in private life he has carried into public channels. What can you and I do about it?

There is only one answer. It is the same that Christ gave to His disciples in the totalitarian state of His time: "If you love me, keep my commandments."

—Bishop Johnson in "The Witness".



MONTREAL COLLEGE

September 30th, 1941, marked a new era in the life of the Montreal Diocesan College. A large number of graduates and local clergy gathered at a welcome luncheon for the new Principal, the Rev. W. A. Ferguson, M.A., B.D. Bishop Martin and Archdeacon Tackaberry were among the visitors and speeches were made by Dr. O. W. Howard who has been acting as Principal, and by Principal Ferguson.

The luncheon was followed by Alumni meetings. The call and training of candidates for the ministry was fully discussed. During the session pictures of the five Japanese gentlemen for whom the Alumni and students have provided education in Japan, were examined with interest. Among other graduates Venerable Archdeacon Little of Athabasca and the Rev. P. S. C. Powles of Japan were present. The Quiet Day was conducted by the Very Rev. W. W. Craig, St. George's Cathedral, Kingston.



One Communion and Fellowship

*"How then can I do this
great wickedness, and sin
against God?"*

—Genesis 39: 9.

What a blessing it would be, if all our young men would take the stand for God that Joseph did! And when they find themselves exposed to temptation from the vicious woman, the scene of revelry, the wicked companion, the love of money, they would fall back upon the great principles of Scriptural teaching, which they have learned from godly parents, or at Sunday School. It is no use for them to plead their circumstances as exceptionally trying, that they are away from home, that they are in the whirl and excitement of a large town, or that they find it so dull being alone in lodgings. The case of Joseph is a direct answer to such an extenuation of evil-doing. He was away from home and the loving influence of a godly parent. He was plunged into the most terrible temptation—a raw, inexperienced youth. To yield to sin, it would have been urged by many, was the way for him to get on in life. But the young man who is taught by God will know that to yield is to be ruined. "He that is begotten of God keepeth himself, and the wicked one toucheth him not."

What were the principles which sustained Joseph in the midst of temptation? How was he enabled thus to keep himself?

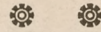
Without going into the details of the story, with which we are all familiar, we may briefly notice that he remembered God's eye was upon him. He was fully alive to the fact of God being constantly present with him. "Thou art about my path, and about my bed, and spieth on all my ways. This is the truth, perhaps, which more than any other will help to keep a young man straight. There is always a certain restraint upon evil in the presence of a good person. A constant sense of God's presence will never fail to have this effect.

But Joseph's exclamation of horror shows us also how thoroughly he felt the exceeding sinfulness of sin. He regarded it as something more than a mere social or even moral delinquency. He dreaded it, as that which would separate between him and his God, which would shut him out from the light of heaven's favour. It filled him with fear, lest it should drag him down to perdition. Sooner than be defiled, he would flee away naked, "hating even the garment spotted by the flesh."

And in thus acting we see how ready he was to listen to the warning voice of conscience. At that time he had no longer the parents' voice to counsel and admonish him. He was alone when so terribly tempted. But there was the little voice within, which he had never disregarded, and which consequently now spoke all

the louder in warning, "How then can I do this great wickedness, and sin against God?"

No young man need fall into sinful ways, if only he will act as Joseph did. The principles which guided his conduct are simple enough, and familiar to all of us. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."



THE CHURCH'S HOUR

This is unquestionably the Church's hour. The command is clear and imperative: "Give ye them to eat." The forces of Christ—clerical and lay—who constitute the Church must be mobilised for action throughout the world. Commenting on the report of the Archbishop of York's Conference on "The Church's Call to Witness", we said:

"What the clergy and laity need is first and foremost a *new inspiration* emanating from a new vision of Christ and a fresh experience of the Holy Spirit's converting and fructifying power. When this is experienced, worship and study will become more real, more helpful; and 'challenging witness' will be as natural, as beautiful and as transforming as the rising of the sun on an April morning."

—Church of England Newspaper.



Joseph was carried away from his home.

ATTRACTED BY THE CHURCH

The Rev. Hugh Raymond Farrell was recently ordained priest by the Bishop of Texas. He was formerly ordained in the Roman Church but was deposed for an article in which he defended the validity of Anglican orders.

A congregation of the religious body known as the Christian Church has also come over to our sister Church in the United States. Returning from St. Luke's Home in Phoenix, Arizona to his people at Florence, the minister built a Church after our model. Now he has left and the congregation has united with the Episcopalian.

Comments Original and Otherwise

(Continued from page 7)

the episcopate." I cannot help wishing that the editor had gone more into detail as to what the change was that he had in mind. Surely he does not mean that episcopal breeches sometimes affect episcopal heads.

BOMBS AND BRITISH CHURCHES

Nazi bombers have damaged 2,659 English churches of all denominations since the start of the war, according to the British Press Service. Among the famed landmarks either destroyed or "very seriously" damaged are the cathedrals of Llandaff and at Coventry; St. Paul's, London; and City Temple, London. Churches less seriously damaged include Westminster Abbey, Westminster Cathedral, and the Deanery at Canterbury Cathedral. In addition, 108 vicarages, 304 church halls, 236 church schools, and 36 convents have been wrecked.

CHANGING THE SYSTEM ALONE NOT ENOUGH

A writer in an American Church paper referring to present day discussions about a new social order, after the war, writes as follows:

"The danger as I see it for Christians today is in the fact that it is easy to see the faults of our present order, and to point them out to the world. The correction of these faults however is a hard and complex business, and can not be made by changing the system alone. We must change the motivation behind the system, and nothing less than that will do. Actually, the job today is much greater than howling out the sins of our present order. As parts of Christ's body, we are charged with building a new life which must be built in cooperation with our brothers, step by step until we finally find our way home."

A MONTREAL BUSINESS MAN ON THE RADIO

From the Montreal Gazette I have taken the following letter. I hope the editor of Church Messenger will find place for it.

Sir,—For reasons best known to those who have been entrusted with broadcasting arrangements in Montreal, religious Services are apparently expected to play second fiddle to jazz and trash. The Sunday which has just passed was set aside by all Protestant Churches throughout the Empire as a "National Day of Prayer". The evening Service from St. Andrew's, Westmount, was advertised as from 7 p.m. to 8 p.m., yet the Service actually did not come through until 7.30 p.m. and was abruptly cut off a minute or two before 8 p.m. when only the first two lines of the first verse of that splendid old hymn "Abide with Me" had come through. There are many sick, aged and infirm worshippers who look forward to these broadcast Services more than one can imagine, and yet they are denied the privilege of worship.

The highlight of the recent Atlantic meeting between Prime Minister Churchill and President Roosevelt was the religious Service on the quarter deck of a mighty battleship. The pres-

ent war is being waged to liquidate the Nazi Regime which is comprised of a bunch of gangsters who scoff at the very word "religion", and yet we have right in our midst in this City of Montreal and in this Province of Quebec a bunch of men who use their authority to interrupt and cut into religious Services which they themselves might do well to attend. Irrespective of race, religion or creed, there are ten commandments which no man can afford to overlook and one of them is: "Remember the Sabbath Day to keep it Holy." Our fathers and our fathers' fathers may have been of the old school and the present generation may consider itself modern, but it would do well to take a firmer hold upon itself and give closer observance to the Sabbath Day, but this cannot be expected of the younger generation so long as the body of men in charge of local broadcasting consider jazz more important than a church Service on the Sabbath Day.

A BUSINESS MAN.

Montreal, September 8, 1941.

CANNOT APPEASE THE C.I.O.

W. T. Burford, secretary-treasurer of the Canadian Federation of Labour commenting on recent Government legislation is quoted as saying:

"Strikes and slowdowns have been declared illegal, but that was as far as the Government seemed able to go.

The first mistake was that the Government sought to appease the C.I.O. and that was like trying to appease Hitler. As long as the C.I.O. operates it is bound to keep industry in a state of turmoil. It cannot otherwise exist.

The way to industrial peace is to bar the C.I.O. and all foreign labour organization just as they are barred from Mexico.

Then there will not be any need for governmental restraints. Unions will truly express the sentiment of the workers who, left to themselves, would gladly subordinate all their grievances to the real job of production."



Diocese of Quebec

The effect of the war on the diocese's three educational institutions has been varied, Bishop's University having a slightly lower enrolment in arts and (noticeably) in divinity, but Bishop's College School and King's Hall, Compton, being completely filled.

A war casualty which affected many members of the diocese was the loss of a young airman James Alexander, the grandson of Bishop Williams, during an R.A.F. raid over Northern Europe.

Another Fall activity has been the holding of the Deanery meetings at which proposals for a better social order and appropriate Christian action looking towards this end have been the subjects of discussion. Educational questions including Rural Adult Education were discussed at the annual meeting of the Diocesan Board of Religious Education held at St. Peter's, Sherbrooke, under the presidency of the Lord Bishop.

St. Paul's Church, Fredericksburg

The Rev. John Stuart is termed the father of the Church in Upper Canada. He opened a Church at Cataract. This district became Kingston in 1786.

Dr. Stuart was the last missionary to the Mohawks. He died on the 15th of August 1811 and was buried at Kingston. The S.P.G. sent another missionary as his successor, the Rev. John Langhorne. He was a Welshman by birth, of fair education, odd in his manner but a truthful, zealous and useful servant of the Church. He settled at Bath and his first entry in the Register is in 1787. A church was erected at Bath. He went to Fredericksburg and Adolphustown and soon churches were erected in both places. The first St. Paul's Church at Fredericksburg was opened on Christmas Day 1791 for Divine Service. There is an extract taken from his Register and framed in the vestry of the Church of St. Paul which reads: "This is the first church that ever was built, new from the ground up, in the Province of Quebec, solely for the Church of England, excepting one of the Mohawk churches lays claim to seniority."

We stand, however, on positive ground when we say the Rev. J. Langhorne built the first church of St. Paul's in 1791—the first Rector being sent by the S.P.G. to live among the settlers. From Kingston to Adolphustown he worked faithfully and well, building no less than eight places of worship, his headquarters being Ernestown. In 1813 he returned to England leaving his library as a legacy. In 1823 Bishop Mountain appointed the Rev. Job Deacon as his successor who remained in charge of St. Paul's until his death on May 22nd, 1850 and was buried at Adolphustown. During his rectorship Sir John Colborne in 1836 established 47 Rectories in the Province of Upper Canada, of which Fredericksburg is one. Lands were given by the Crown to carry on the work of the Church. In the course of time, as need arose and opportunities offered, permission was granted by Act of Parliament in 1866 to sell these lands. The net purchase money is now held by the Synod of Ontario for the benefit of the Rector of St. Paul's for all time.

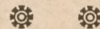
The Rev. J. A. Mulock succeeded Mr. Deacon and after a popular ministry of seven years resigned amid universal regret. He was succeeded by the third Rector of St. Paul's, the Rev. Robert Harding who for 27 years worked

faithfully and well. It was during his ministry that the old frame church was pulled down. This was the second church, the first having been destroyed by fire on Christmas Day, twenty-five years after its consecration. The present beautiful Gothic brick church was erected to take the place of the second church under Canon Harding's leadership. His successor was Canon Richard S. Forneri who was rector for 16 years. During his ministry the U.E.L. Memorial Church

of St. Alban the Martyr, Adolphustown, was erected. He died in 1899 and is buried at Adolphustown. The next rector was the Rev. Canon Roberts who remained for 17 years and maintained very faithfully the Services of the Church. He was succeeded by the Rev. A. S. Dickenson in 1916 who remained until 1920. During his ministry the present fine Rectory was built. Because of failing health he resigned and a few years later was called to higher service. The next rector, the Rev. N. Pringle, came in 1920 and remained until 1927 to be succeeded by the Rev. Arthur Strother, who was rector until 1932. In 1932 the Rev. C. H. Quarterman was appointed rector who remained until 1936 when the present rector, the Rev. C. C. Brazill succeeded him.

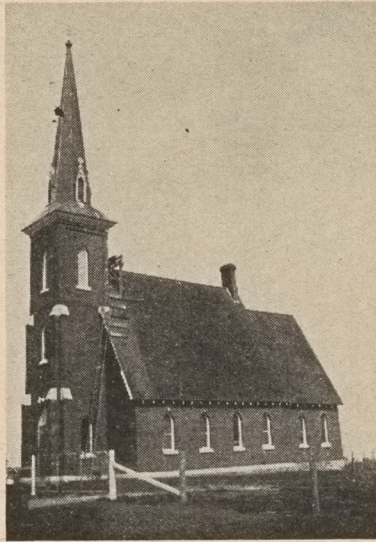
Thus in all the years since the first St. Paul's was erected there have been but ten rectors.

Many changes have of necessity taken place and, in common with all rural districts, the numbers are dwindling and no one can tell what the future holds in store. Under present conditions, it is earnestly hoped and commended that all those who can will make provision so that the work begun 150 years ago may be maintained. This can be done if we would make sure that our contributions would continue for all time. The Synod of the Diocese is always glad to take care of legacies.



The supreme question of missions is how to multiply the number of Christians who, with truthful lives and with clear, unshaken faith in the character and power of God will, individually or collectively, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purpose.

—J. R. MOTT.



Home Horizons

By Charity Mauger

It was positively thrilling to receive from the office of The Church Messenger a letter. It was a letter sent there for this space, and the writer of it not only gave us credit for being a human being, but asked that we give ourselves a human label. It was a nice little letter, and here it is:

"Will you not, in one of your paragraphs, remind those who seek devotional books—some of which have little connection with life's actual needs—that they have a book of devotions ready to hand in the Book of Psalms? The Psalms for each day touch every change in the 'weather of the soul', and often meet, with peculiar aptness, the hour's need.

"Who are you anyway? A group of us were discussing your identity one day and all agreed that we wished you would give yourself a name,—a penname perhaps. We feel you are a very real person, and we would like to be able to say or think—'She'—giving you a name—'says, or thinks, or wants'. It would bring you nearer."

Thank you, K.E.J., for displaying sufficient interest to write this letter. The name of a Quakeress ancestor (who in youthful days often proved a stumbling block in the pathway to our most innocent desires), comes to mind: the motive for the choice is, perhaps, obscure, but her name—Charity—is beautiful.

While everyone will no doubt agree with all K.E.J. has said about the Psalms for the day, many, I am sure, will cling to some special book of a devotional nature which has lain on their bedside table for many years and provided deep comfort. It may be that to many of us

of frailer stuff these devotional writers of more modern times come closer to our own petty problems. However, K.E.J., has a kindred spirit in Brigid to whom the Psalms are a daily strengthener, and can be drawn from a beautifully-stocked mind, without benefit of Prayer Book or Bible.

* * *

Germany's Fostered Fear and Terror

We drew two most readable books in our last library lot. One indeed—"Above Suspicion", by Helen MacInnes—was reminiscent of the best thrillers of the last war. A young Oxford professor and his charming wife are asked by a Foreign Office friend to take their usual mountain climbing holiday in Europe in the summer of 1939, despite rumours and evidences of impending disaster, with the difference that they would follow, clue by clue, as they received it, the trail of a secret agent of England's whose messages had either failed, or given the wrong impression. Starting in Paris they pursue their dangerous and intricate journey to Innsbruck. After the fulfilment of their mission their escape from Germany is hair-raising and spectacular.

The other book is Hugh Walpole's last "The Blind Man's House", and is still in the reading. It promises to be one of those satisfyingly slow pictures of a quiet little section of English life with stir of emotions rather than of deeds. It was said that Hugh Walpole all his life of prolific writing was doing the one thing he most wanted to do, which was to portray human life and emotions as he saw them.

During our three-day Muskoka holiday two books were read,—“Above Suspicion”, already mentioned, and “The Mortal Storm” by Phyllis



The loved head of the Order with one of the families of Muskoka.

Bottom. The latter is not a new book, but it is well written and deals with much the same period in Germany as does "Above Suspicion". As a result of such intensive concentration on the undermining life and the growth of fear in Hitler's regime, there came a tendency to glance hastily over one's shoulder and to feel a weight or dread. The contrast between our freedom and their oppression required time to bridge.

* * *

Bringing Health of Body and Mind to Muskoka

Muskoka, Sept. 25th . . . The radio and the local forecasters, all have shaken their heads in prognosticating gloom over the weather, which at present can be described in the one word, perfect. But, hurricanes, we have been told, have swept southern lands and will use their spent fury over the Great Lakes. There is, it is true, a hazy mist in the distance, and the horizon is slightly veiled, but overhead is a sky of pale blue, and a sun which one can bear in full strength as it emerges from fleecy, floating clouds.

There is a Muskoka lake far below, a small one, one of hundreds of Muskoka lakes, each perfect in its own setting. This one can be seen in nearly its entirety, and its three rocky islands stand up like wooded fortresses.

Lakes—rocks—wooded hills and countryside, now aflame with a glory of colour that is Autumn, and air that is a little rarer than elsewhere—from these we have drawn new life and strength during the last few days.

Yesterday, an old friend who knows every unmarked road and trail which cross and twist and wind all around this great area, drove us for hours, hardly touching the main highway. We went through the country of the "English Bloods", and saw one of the homes of the writer of the true story, Mr. F. M. de la Fosse. We saw High Hope defeated in abandoned farmlands that should never have been farms, and hope for the spirit kept alive in well-built and appointed churches in which Services are still held, thanks to the Cowley Fathers of the Society of Saint John the Evangelist. We saw breathtaking beauty of Nature's handiwork and tragic evidence of man's puny efforts against overwhelming odds, in the bleak cabins on pockets of soil with half-naked children peering from the doorways. Good crops can be raised in Muskoka, but these cannot be general in many sections, despite the annoyance of the towns over mention of poverty in Muskoka. It is to be hoped that the indignant ones are joining in the effort of the Cowley Fathers to improve the living conditions of the dwellers in the less fertile and prosperous sections.

A Muskoka Community Scheme is now in the forming, with a conference to be held early in November in Bracebridge. Because of the efforts of the Fathers there is a different atmosphere in many cabin homes, and something to look for-



Women all over Canada are busy doing Red Cross work.

ward to on Sunday with Service in a nearby church, or hall, or dwelling. We saw a neatly-lettered sign, "Church of the Good Shepherd", nailed to what had been a large boarding house for railway or mill hands.

The Sisters of St. Margaret, at Bracebridge provide convalescent facilities in their infirmary, as well as a visiting nursing service, and Sunshine stores and sales put good used clothing within the reach and means of the poorest. St. Anna's House, adjacent to the Convent, holds out domestic training and also respite for growing girls and tired women. Conditions at St. Anna's House are purposely kept so simple as to offer a possible model for the life at home.

* * *

Scrap Heaps a Scandal Everywhere

Possibly Muskoka could give the rest of Canada the lead still needed in thrift and conservation. However, even there where life seems stripped to the bare bone, there is often a scrap heap, and that should not be in the present scheme of things. Some day, no doubt, we shall waken to the fact that there just isn't any more of this or that metal or material and that we must help to find the odd scraps of it; in the meantime we seemingly do not comprehend. The saving of paper clips, which was asked, seemed a joke to many, and a young woman, not under doctor's orders, or on a diet, remarked as she ate her bacon for breakfast,

"I feel I need it as much as anyone."

We hear of great waste of excellent food in the army, because of bad cooking or miscalculation. Only women could cure that waste, and the army isn't their sphere. Miss Stephanie Jarvis, a daughter of the late Canon Arthur Jarvis, is an army cook in England, but possibly her chief clientele are women in the service, and the soldiers who are so frequently given cups of tea are merely visitors.

Nevertheless, much waste in this country that

has always wasted, goes on and it can be lessened. It is women's job to help lessen waste, including waste of woman-power. It doesn't require a uniform, or a constitution, and it's a dull job, but such a very necessary one. Also, without trying to be spreaders of gloom, it surely is the self-appointed task of each one of us to impress the fact, where it is not realized, that this war may easily prove to be a long one, and we, and all workers, are in some slight degree responsible for its length.

We freelance workers might well take on an-

other task. Let us see that every member of our community becomes a Red Cross member. The Dominion Government has decreed no separate appeal for funds on the part of the Canadian Red Cross Society, merely a joint appeal, next spring, with other national organizations working for war purposes. Protests are useless, so let us quietly reinforce the strength and position of the Red Cross in every community by the natural process of membership. Those who haven't the dollar can pay it in monthly instalments.



"Behold I Send You Forth"

Taken from an account of a recent trip by the Sunday School by Post Diocesan Resident Staff. The trip was made by car (a Ford V8 truck fitted up as a camping car) into a lonely region of Saskatchewan: this office contact car is the gift of the Colonial and Continental Church Society, London, England.

On Friday, July 4, we left Prince Albert in the Sunday School by Post Car to visit around Erwood, North Erwood, Hudson Bay Junction and Etoimami. The weather was fine and warm and it looked as if it was going to be a delightful drive down. It is 250 miles the shortest way.

We were about 120 miles on the way when it suddenly began to rain. It poured—and in about ten minutes it was almost impossible to drive. The car simply went sideways and every way. It took us an hour to go eight miles and that included some pushing. Later the sun came out again and it was a lovely evening. We spent the night on the farm of an elderly lady who has a beautiful garden. The house is quite hidden as one drives along the road, but when you arrive there is a picture to greet you. Many of the seeds came from England—violets, delphiniums, hollyhocks, etc. This lady has been connected with the Sunday School by Post for a great many years and we always receive a warm welcome there.

On Sunday we had more rain. After a cloud burst that lasted about ten minutes the road was in such a condition that after sliding around for a few car-lengths the wheels were so packed with mud they would not turn and the gears were smoking. We had to dig the mud out, first with a stick, then with our hands, till we cleared the solid mud from under the mudguards. By late evening we arrived at the Junction, thankful we had been kept out of the muskeg bordering the road for miles.

On Tuesday we arrived in North Erwood. This is a new Government re-establishment block. Last winter the people had no feed and many of their cattle and horses died. They had to haul feed twenty-eight miles in weather below zero. Some of them lived all winter on bread and lard and tea. One girl said: "Oh yes, we got along fine. No, we did not have meat except just once in awhile. Oh, no, there was nothing in the garden—no, not potatoes, even. We had milk until January and we had eggs until the hens stopped laying. Oh, we got along

fine, we had bread and lard and tea and eggs part of the time."

On Sunday there was a Service with 83 present. The Rev. J. C. Bower came for the Service and eighteen babies and children were baptized. It took three-quarters of an hour to baptize the children. On Wednesday we had a children's Service. We had 61 out at the Service. There were 43 children and 18 young people and adults. It had rained in the night and the roads were very muddy. Some drove in wagons about five miles.

On Thursday and Friday we visited a different district. We found a young married woman with two children alone in the bush over a mile from any neighbours. During the winter she was all alone for weeks at a time and could hear the wolves and coyotes howling out in the bush near the house. Her husband does not like to have her visit the neighbours so she is very much alone. To make matters worse her husband has a very bad temper and has hit her with a rope. We enrolled the children and the mother—the father allows her to receive the papers but will not allow her to send in written answers. Later the next week Mr. Bower baptized the children in the two-roomed cabin. The children were very frightened of him but did not seem afraid of us—a pathetic sidelight on what could have been a happy little home.

Sunday was, of course, a busy day. The next week was spent in visiting too. There was a Service of Holy Communion at a private house in the bush. The lady is a charming English lady, who is rather badly crippled with arthritis and cannot get out to church. There was an old blind man there about 75 years of age who walked a mile and a half and was prepared to walk the mile and half back home again. We took him back in the car, of course. He left his home at 11 o'clock in the morning to get to a three o'clock Service. Two mothers walked four miles each way to attend, wearing men's socks rolled down and rubbers—hard going in July!

During a week or ten days we attended seven baptismal Services. I must tell you about one. There was a family of six children. The youngest child was a small baby a few months old and five shy brothers and sisters. We came out under the trees and the Font—a nice little silver one—was placed on a box covered with a cloth. We all stood out under the trees near the little house and six children were baptized. It was a beautiful little Service.

We visited from morning till night—often returning after dark. Many places had to be visited on foot. In other places we had to fill in ditches the best way we could to get the car over safely. Incidentally, North Erwood does not boast a bridge and you enter at your peril, i.e., through the river.

The opportunity is tremendous. Through our Diocesan Sunday School by Post between 6,000 and 7,000 lives are touched and boys and girls and parents are being taught the eternal truths as revealed by a loving God through our Lord and Saviour Jesus Christ. Certainly it is a privilege to serve the Master in this way and to meet more of His family living in different and often very difficult places, isolated, and without regular ministrations of the Church. They are dear to the heart of God and are His children hungry for the Bread of Life while they carve their very existence from the soil and forests of this great Dominion.

E. F. WHELPLEY.



Diocese of Athabasca

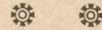
May we draw the attention of all of our friends of our Northern Workers to the Post Office regulations regarding mail to our Missionaries and others down the valley of the MacKenzie River,—Fort Norman, Fort Simpson, Hay River, Yellowknife, Fort Smith, Fort Chipewyan and Goldfields. These Missionary Stations are served only by aeroplane, but it is not necessary to use airmail postage for writing letters. It is still 3c per ounce. Newspapers when sent by the PUBLISHERS go at the ordinary rates as in other parts of Canada but SECOND-HAND MAGAZINES cannot be reposted at ordinary rates. The postage on such magazines and newspapers is prohibitive. If you wish to send newspapers, magazines, etc. to any of our Missionaries or Church Workers at the above Posts, please order them to be sent through the publishing house only. Our own G.B.R.E. (Toronto) is included in this category. The Parcel Post rate ranges from 30c per pound for Fort Chipewyan to \$1.20 per pound for Fort Norman.

A new School is being built at Fort Chipewyan where the Rev. Norman Burgomaster is in charge. Along with his Parish work Mr. Burgomaster has thirty-six pupils in the day school, including some who are taking the higher grades of High School.

At Fort Norman, the Women's Auxiliary recently held a sale of home cooking and made \$30.00. It may be mentioned that bread sold

at 50c per loaf and the sum of 75c was asked for each pie. Prices down North differ greatly from "The Outside".

These settlements down North are deeply loyal and are valiantly doing their part, though they may be far distant from the centres of population. On the first of July at Fort Norman the Community held Dominion Day Sports (as far as is known, the first in its history) and raised the sum of \$350.00 for the Red Cross. Fort Simpson very valiantly attempted to equal this sum and in a great effort raised \$570.00 for the Red Cross. One Indian brought \$7.00 to the Red-coated Mountie and asked him to send it to King George to help win the war. It may be mentioned that at Fort Norman ice cream sold at 25c per cone.



CHRISTIAN EDUCATION IN THE SCHOOL

In England 224 Peers and Members of Parliament have signed a petition to the Prime Minister asking for a new approach to the problem of religious education. Forty years ago the representatives of the Free Churches were strenuously opposed to any form of religious instruction in the public schools. But a change has taken place, and this petition has been signed not only by Anglicans, but by Methodists, Congregationalists, Baptists, and Roman Catholics.

The reasons given for the change of attitude are that denominational schools where religion is taught, are steadily decreasing in number. They cannot compete with the council schools which have the financial resources of the State behind them, and that paganism today has challenged Christianity as never before. This challenge is not confined to the borders of Germany and Russia. Millions of English children have been allowed to grow up in complete divorce from any Christian Church, and in many cases without knowing the elementary facts of the Gospel. The petitioners request that so far as possible every school should have teachers capable and willing to give instruction in religious knowledge, that provision should be made for a daily Service of united worship, and that text books suitable for religious instruction should at once be prepared by a united and representative body.

The presentation of this memorial has received considerable attention in the secular papers. In an article in *The Spectator* (London) the question is asked, "What is religious knowledge?" The writer of the article says that "Religious knowledge is not knowing only; it is also being and doing. It comes of devotional experience where this is in unity with social experience." Religious knowledge cannot be taught in the usual way because it is not a "subject" but life itself. Religious education of an effective kind cannot be attained by changes in syllabus, or time tables, in our schools. The prime requisite is to have Christian teachers, but their endeavours must be backed up by the atmosphere of Christian homes. By all means let us have Christian teaching in our schools but the influence of the Christian home is just as necessary.

Christmas

Now is the time to make your preparations and select your supplies.

We have a large selection of cards. The most satisfactory way is to select your own from our samples and order as many of each kind as you wish. The samples may be returned. Please let us know whether you want cheap or expensive cards and whether they are for a Sunday school class or personal use. Prices are from 3c to 50c.

We have also gift cards with Christmas pictures, 10c a doz.

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The Pattern and the Power

Talks given by Basil Mathews at the Missionary Conference in Belleville, Ont., July 1941. Of vital interest to all who are praying for a changed world after the War. . . . 25c.

Understanding Japan

A very timely book, for lack of understanding can so easily lead to prejudice. . . . 15c.

Tales from Free China

By Dr. R. B. McClure.

Extraordinarily graphic first-hand stories of China and the Chinese Church in these times of stress, including some adventures on the famous Burma Road. An interesting and inspiring book, attractively illustrated. . . . 35c.

Champion of the Outcaste

Lester Hooper of Travancore. Tells of an interesting experiment in meeting the needs of the outcasts by establishing a colony for some of the boys, where they could live happily under Christian influence, and in time become leaders of their own people.

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Choir

On October 17th, several members of the choir were present at the W.A. weiner roast, at which they presented a few musical numbers.

Miss Vi. Hill-Male held a sewing meeting at her home on October 22nd, when members worked for their stall at the W.A. Bazaar, which is to be held in November.

We were pleased to welcome back Mrs. D. Freebury, who has returned after spending the summer in B.C. We are also pleased to welcome two new members, Mrs. J. Reay, and Miss N. Morie.

The choir regrets the resignation of Miss Jo. Latta, who has accepted a position in Vancouver.

The sympathy of the choir goes out to Miss Elsie Elrick, whose mother has passed away since our last report, also to Miss Vi. Hill-Male, whose mother is seriously ill at this time.

W.A.

On October 14th quite a number of W.A. members went to the luncheon held at All Saints' Parish Hall, when the Rev. Canon Dixon of Toronto spoke on the Missionary outlook, and how our Church is endeavouring to assume the load, formerly carried by the Mother Church in England.

The W.A. held a weiner roast and sham bonfire in the basement of the church on October 17th. One of our members went to a lot of trouble preparing the "sham bonfire" in the centre of the hall, with sticks piled up and the light concealed with red cellophane. Sheaves of wheat, and bunches of mountain ash berries made a very pretty effect, as the young people sat around and joined in community singing led by the choir, and our organist, who kindly accompanied at the piano. We were sorry that not more of our people turned up, as this was our effort in aid of the Mortgage Fund.

October 28th. At our monthly Missionary meeting, we are trying out a new plan, that is, to have our meetings on the same days that the Red Cross groups meet at the home of Mrs. L. W. May, hoping we may get others interested enough to join us. It is Mrs. May's wish that we do this, as she has been unable to get out to our meetings—held in the Vestry, so the Red Cross Knitting Group will meet every Tuesday, instead of Thursdays, as formerly, until the end of the year, anyway.

October 31st. We are to have the privilege of entertaining the Diocesan Board, at their Quarterly meeting, when we hope to have a good attendance if the fine weather continues.

Rural Deanery of Pembina

THE WABAMUN MISSION

There was a pretty lively party in the parish hall on Hallowe'en. About a hundred youngsters in all. We showed the antics of "Pinocchio", played games and put away a fair amount of "vitals." Needless to say, there was no damage done around the village; a gate or two blew away!

The numbers of the Tropp have gone up—there are now 38, including recruits, but we were sorry to lose two good patrol leaders to town—P.L. Cecil Berg and P.L. Demetri Prusnak.

The Order of Saint Clare has just issued a little blue printed folder for its growing list of members.

The folder contains the rules, objects and programme of the Order. The Sister Isabel, S.S.J.D., was a recent popular visitor. Dr. Mary Grant Attack comes again shortly.

The Mission House looks and feels better for the addition of a glassed-in verandah.

I was called at short notice to a lonely burial ground east of Tomahawk. A group of Russian immigrants stood around the open grave, and the little home-made coffin was laid on the mound. The women wore shawls, and 'kerchiefs on their heads. The mother cried silently. We had nothing in common except the sign of the Cross which they made in solemn Greek fashion after me. I could not share their language, but I could share with them their simple faith in the Resurrection. So we laid away Peter Winnichuk, aged 15 months. I was glad I had been here, and that these Orthodox knew me for their priest.

At Fallis Church, on October the 25th, I baptized Shirley McLean in the presence of a large congregation.

We are indebted to the Rev'd. W. H. Hatfield of Saint Luke's for the gift of a font, altar, lectern and organ, from the old Saint David's Church, for use in the new church when completed at **Brightwood.**

Day Schools. Thanks to the co-operation of teachers I have been able once again to work out a satisfactory schedule of day-school religious instruction for Wabamun, Rexboro', Seba Beach, Sundance, and Brightwood schools.

Confirmation. The Bishop has tentatively booked the following dates for this Mission:

Duffield, Wednesday, December 10th, 8 p.m.

Evansburgh, Thursday, December 11th, 8 p.m.

Some confirmees will not be present until the spring, allowing time for extended preparation through the winter months.

Confirmed: Rubacilla Smith, Wabamun, in the Bishop's chapel, Edmonton, Monday, October 27th.

Nativity Play. The annual Nativity play will be presented in the parish hall, Wabamun, on the evening of Monday, December 22nd, at 8 p.m.

Divinity Student. Mr. Jack Scandrett, our former lay-reader, has entered St. Chad's College, Regina, where he is making good progress.

Church Messenger Subscription. I shall be glad to receive outstanding dues by mail or in a special envelope in the church collection.

ONOWAY

We were very glad to have the Rev. Colin Cuttall for our Harvest Festival service of Holy Communion, on October 5th. The church was full to overflowing, and one could not help wishing that it was more often necessary to place chairs in the aisle and porch in order to seat our congregation!

The W.A. held their Thanksgiving Supper on October 13th, and in spite of the absence of a number of people owing to threshing, it was a very successful evening.

The Vestry are planning to hold a series of Whist Drives during the winter months, beginning with one on November 20th, to be held in the Parish Hall. The proceeds are to go towards painting the parish hall and vicarage next spring.

We are glad to welcome a new teacher, Miss Dorothy Buyers, in the Junior Sunday School.

A Scout Troop has been formed, beginning with a patrol of six boys, but we still need a scoutmaster!

Confirmation classes have been started in Onoway, Brookdale, Rich Valley and Abbeywood.

St. Peter's, Brookdale: As the men were busy the ladies of the congregation decided to paint the exterior of the church during the month of September, and a very good job they have made of it.

The W.A. held a successful chicken supper and whist drive on October 24th, at the home of Mrs. Thomlinson. It was good to see so many people from Onoway.

We decided to start a Girls' W.A. Group in Brookdale, and at the first meeting of the girls it was unanimously decided that an affiliated Guide Company would be formed.

We are very sorry to be losing three faithful members of our congregation, Mrs. Simpson, and Mr. and Mrs. T. Muirhead, who are moving to Edmonton; but we hope they will come and visit us sometimes.

St. Timothy's, Calahoo: Members of congregation re-painted the exterior of the church during September, and this has very much improved its appearance..

Holy Baptism: Malcolm Ernest Jolly, in St. John's Church, Onoway, on October 5th.

ST. MARY'S, JASPER

At the end of October the following letter, which explains itself, was sent to all the parishioners of Jasper:

"Owing to the serious shortage of clergy in this Diocese, Bishop Barfoot requested me to take charge temporarily of the Parish of Edson in conjunction with Jasper. This will mean a change in the schedule of services. In spite of the reduction in the number of services here I earnestly trust that you will give your full support to the Church spiritually, corporately and financially. The Church needs you and you need the Church. Until further notice the Sunday services will be as follows during the winter months—

1st Sunday in the month: Holy Communion, 11 a.m.

2nd Sunday in the month: Evensong, 7.30 p.m.

3rd Sunday in the month: Holy Communion, 8 a.m. and 11 a.m.

4th Sunday in the month: Evensong, 7.30 p.m.

5th Sunday in the month: Holy Communion, 8 a.m. Matins, 11 a.m.

Sunday School will be held each Sunday at 10 a.m."

On October 4th Bishop Barfoot arrived in Jasper for his first official visit and the week-end that he spent with us will long remain a happy memory. On the Saturday evening the Bishop met the parents of our Sunday School children at an informal social, and after a sing-song and refreshments gave the parents a little talk on their opportunities for service and their responsibility to the Church in regard to the training of their children in the Faith. The attendance at the Choral Eucharist on Sunday morning was disappointing, but for the Confirmation Service at night there was an excellent congregation. In his address to the candidates the Bishop emphasized especially the great Christian virtues of graciousness and courage and reminded the candidates of the source from whence these virtues flow.

The names of those presented to the Bishop for Confirmation are as follows: Joseph and Beatrice Bryant, Walter Brodie, Nancy Pugh, Joyce Popey, Marion White, Bernice Horton, Betty Cleveland. Owing to the impossibility of holding classes during

the polio epidemic the newly confirmed are continuing their instructions in preparation for their first Communion, which, please God, they will make on the first Sunday in Advent.

After the Confirmation Service on October 5th the Bishop proceeded to the Dedication of the Edith Cavell Memorial Organ, which was installed in the church in 1938, and was first played at the Remembrance Day Service on November 11th of that year. We are indeed grateful for the help of many parishioners and visitors by whose generosity we have been able to meet the payments on the organ in spite of the difficult times through which we are passing.

Holy Baptism: Robert James William Moore; Richard Bruce Voigt.

COAL BRANCH MISSION

The Rev. L. A. Bralant

Of chief interest and importance in the news of our work this month is the visit of the Bishop of Edmonton to the Coal Branch. Arriving on October 8th he preached at Luscar the same evening. The cardinal doctrines of the Gospel were clearly set forth in the sermon, when Forgiveness, Grace, and Reconciliation were emphasized. After the service a reception was held at the home of Mrs. Dick Davies, when the Bishop was able to meet most of our church people.

Thursday, October 9th, marked a great occasion in the history of our church at Mountain Park. In a very simple but moving service the Church of St. Matthew was dedicated. Mr. R. Faulkner read the petition for dedication. The Bishop said that the building itself represented three things: a witness to everyone that passed by; hunger for God, and the eternal nature of the Church of God—the company of all believers. By the act of dedication the building was set aside from all common uses and those who came there would know that it was the place where they could meet God and worship Him.

A special word of thanks is due to the W.A., who supplied carpet and a curtain for the sanctuary, and paid for the varnishing of the floor. A happy gathering was held afterwards at the home of Mrs. Godby.

On Friday evening a similar service was held at Cadomin when St. John's Church was dedicated. Mr. R. Rice, People's Warden, read the petition at the beginning of the service. Preaching upon the text of 1st John 2: 8, "The darkness is past, and the true light now shineth," Bishop Barfoot showed how the Church of Christ was the light which dispelled the darkness of sin, selfishness, sorrow and pain, and brought peace in a distracted world. Many of the congregation gathered at the home of Mr. and Mrs. Johnson after the service to meet the Bishop. We had the privilege of his Lordship's presence again on Sunday, October 12th, when he paid an informal visit to the Sunday School in Cadomin and conducted a Confirmation Service in the evening. Five adult candidates were presented: Louis Frank Gowers, Mary Secret Gowers, Eva Coppinger, Lorraine Chesney, and Ruth Croft. There was an encouraging congregation present and the Bishop gave a helpful address based upon St. Paul's words in Ephesians 3: 16-19, showing how the Holy Spirit helps us to conquer sin and fear.

On Tuesday, October 14th, the Bishop travelled to Foothills and conducted a Confirmation Service in the community hall, which had been beautifully

prepared to give an atmosphere conducive to worship. Many friends from Coal Valley came down for this service, and combined with the many friends at Foothills made a splendid congregation. The service, simple and dignified, will live long in our memories. In his sermon, the Bishop spoke of the "Upper Room" and its ultimate effect upon the world, how that the messengers of the Gospel of Reconciliation had streamed out all over the world with the precious tidings. Donnie Blackburn and Lois Hammett were confirmed at this service, and we hope that the witness they bore in this public ceremony will prove its value in the life of the community and church. By kind invitation of Mr. and Mrs. W. Hammett a very happy reception was held at their home that evening.

To all who contributed to making this visit such a success we tender our very real thanks. Especially do we thank Bishop Barfoot for the inspiration and refreshment of spirit that he brought to us all. We believe and pray that the work of the Church in all these places will go forward from strength to strength. The devil is powerful, but we are more so when we are on the Lord's side. It is for us to muster our forces, to close ranks, and to march forward to victory until "the kingdoms of this world are become the kingdom of our Lord."

We report with satisfaction a steady growth in our numbers in the Sunday School at Cadomin. Teachers' preparation classes will be held here. On Children's Day we opened the new Sunday School at Sterco with an attendance of 26. We do hope readers will pray for this all-important work.

Cadomin: United in Holy Matrimony, August 28th, Wilbert Edmund Coast and Audrey Bernice Rice; September 3rd, Lloyd George MacLeod and Jean Warner Nettleton.

Mountain Park: Dedicated in Holy Baptism, September 5th, Gail Ellen Roome.

The Rural Deanery of Vermilion

DEANERY OF VERMILION

Report of joint meeting of Lay Representatives of the Rural Deanery and the Woman's Auxiliary, October 22nd, 1941:

Vermilion was the setting for a successful Deanery Conference, Wednesday, October 22nd, when clergy, lay delegates and W.A. representatives attended from the parishes of Clondonald, Kitscoty, Mannville and Vermilion. The Lord Bishop of the Diocese motored from Edmonton, bringing Diocesan representatives of the W.A. (Mrs. Tackaberry, Mrs. Reid, Mrs. Manahan and Mrs. Reeves).

Proceedings opened with a service of Holy Communion in St. Saviour's. Archdeacon Leversedge (Rural Dean) was celebrant and preacher. He was assisted by the Reverends S. J. Bell and F. A. Peake. A morning session of the clergy and laymen was held in the church hall. The ladies assembled in the Legion Hall. The Archdeacon dealt with the question of Apportionments, and reviewed existing conditions in the Deanery. The shortage of clergy is our chief problem. The three ordained men all attempting to cover the area as far as possible. Stress was laid on the prevailing

wartime conditions as they affect our people, and the need for proper preparation, presuming the inevitable re-action when the strain is lifted.

The Bishop, clergy and the ladies from Edmonton were entertained to lunch by Archdeacon and Mrs. Leversedge. The turkey did not last very long as can well be imagined. The Archdeacon also entertained with some of his stories. These we should like to report if space permitted.

His Lordship the Bishop addressed a joint gathering of the lay delegates and members of the Woman's Auxiliary, in the Legion Hall in the afternoon. Dr. Barfoot spoke of the financial situation resulting from the relinquishing of the English grants. He emphasized the importance of rural work, and said that people and clergy should not feel that the small centres and outlying districts were unimportant as compared with the cities. The Bishop also gave some very helpful suggestions for the cultivation of the personal religious life, and the strengthening of our faith. He asserted that one's religious experience must be one's own and not something handed down to us.

Mrs. Reid, Diocesan Treasurer of the Woman's Auxiliary, spoke on the organization and work of the W.A. "The Woman's Auxiliary", she said, "is a group of women who know the joy of service and believe in prayer." Mrs. Reid encouraged her hearers to put forth greater effort, and not to be discouraged by difficulties.

Business sessions were continued, including a discussion period in which the Bishop took part. Among questions brought forward were: the possibility of forming an active Church of England Men's Society in the Deanery, and the Diocese; also the much discussed matter of commercial broadcasting over the C.B.C. on Sundays. The Bishop was interested to receive a question regarding the training of ordinands. This referred to young men in our congregations who might be encouraged to enter the ministry of the Church.

The W.A. gathering was addressed during the day by Mrs. Leversedge, Deanery President; Mrs. Tackaberry (who reported on the Dominion Conference held in Montreal); Mrs. Reid, Mrs. Manahan and Mrs. Reeves. Reports of branches were received from Innisfree, Wilberforce, Mannville, Kitscoty, Islay, Vermilion, Clondonald, Landonville and Roknee. A Junior W.A. report was received from Mannville. All branches reported their pledges paid and obligations met to date.

The Rural Dean said Family Prayers to close the day, as proceedings had taken a little more time than estimated. Tea was served by the Vermilion W.A., and everyone departed feeling that it had been well worthwhile coming together. Many thanks are due Archdeacon and Mrs. Leversedge for the work of preparing for this Conference and making it a success.

CHRIST CHURCH, MANNVILLE

Winter activities are under way. The Sunday School is again active under the leadership of Mrs. Burch and Miss Edith Jones. The Bible Class is meeting every second Tuesday. We have an enrolment of nine. The subject is: "The Beginnings and Early History of the Church." The Girls' Auxiliary is hard at work as usual. The members are preparing for the tests set for badges, and selling Christmas cards and calendars. The choir is a great help in the services. Surplises have

been borrowed from St. Mary's, Vegreville, but the girls will have their own very shortly. The Cubs are being carried on by the Vicar, assisted by Mr. John Pemberton. Last but not least the W.A. is still behind us. We were sorry to lose the president, Mrs. Robinson, who has moved to Saskatoon.

Mannville was represented at the sessions, held in the city on the occasion of Dr. Mott's visit, by the Vicar; Mr. E. D. (Capt.) Wright, and Miss Jones. Mr. T. M. Bennett of Vegreville also attended.

At the recent Deanery Conference in Vermilion we had representatives from Mannville, Chailey, Stellarville, Wilberforce, and Innisfree.

Chailey. A recent wedding of interest was that of Miss Elizabeth Ellen Thomas, daughter of Mr. and Mrs. Harry Thomas of Chailey, to Mr. Louis Cotter of Edmonton. The ceremony was held at St. Alban's, with a reception following at the home of the bride.

THE CLANDONALD MISSION

The Rev. F. A. Peake, Vicar

The leaflet of the M.S.C.C. Bulletin is being sent out by mail with the current edition of the Parish News Letter, so that every one may know the work that is carried on by the Church in Canada and in the Diocese beyond the seas. In the same connection we are very happy to report that all our Apportionments are paid up to date and that St. Mary's, Clandonald, has paid it up to the end of the year.

Harvest Festival services were held in our various churches during the last Sundays in September and early in October. In each case the church was very nicely decorated and congregations were good. It is good to remember that even in these troublous days we have much for which to be thankful. Thanksgiving, however, is a permanent part of the Christian faith. It is not merely an exhibition of sentiment to be dragged out on appropriate occasions. The Sisters of St. John the Divine were very grateful for the gift of vegetables sent to them from the Mission. Some more of the produce was given to the Vermilion Hospital.

The Landonville Vestry met recently to discuss the work of the Church, and decided to undertake the improvement of the church grounds. They are to be levelled and grass seed sown and then we hope that trees will be planted round the fence line. For cars a parking space is to be provided along the roadside so that they will not need to drive in to "God's acre."

The Clandonald W.A. have been quite busy recently and held their annual chicken supper, on October 11th, with very successful results. Those responsible are to be commended on their efforts. The Harvest Festival was held on the following day when the new Hymn Book was used for the first time. It was pleasant to have Mrs. F. Williamson at the organ again after her absence.

The newly formed Clandonald A.Y.P.A. held an inaugural social on Wednesday, October 15th. We have very few young folks now but in spite of that the evening was a pleasant one. The president, Don Faunch, supported by Joan Harrington, vice-president, and Lily Chalmers, secretary-treasurer. In addition the Vicar and Miss Oldenberg are members of the executive.

Our country missions are still thriving and there have been quite good attendance at Tring and Derwent recently. Unfortunately, for circumstances beyond our control, Geddeon Lake has been somewhat neglected but the Vicar is hoping to take a service there on November 2nd, at 3 p.m.

Parishioners are referred to the November issue of the Parish News Letter for slight alterations to the schedule of services during the month. In particular, attention is drawn to the visit of the Lord Bishop of the Diocese on November 9th.

Rural Deanery of Metaskiwin

KILLAM

The ladies of the W.A. met at the home of Mrs. George Stewart, on Wednesday, October 1st. Arrangements were being made for holding a Fall Tea and Sale of Fancy Work and Home Cooking, on Saturday, November 15th. Next meeting will be held at the home of Mrs. MacEwan, on Wednesday, November 5th.

A pleasant social evening was held at the home of Mr. and Mrs. Neely, on Thursday, October 2nd, in honour of Mr. Russel Smith, the son of Mr. and Mrs. Hayward Smith. Russel has left for England where he will carry on his duties in the Air Force as radio technician.

On Sunday, October 5th, was held our Harvest Thanksgiving service. The service was well attended by people both from town and country. Our beautiful little church was decorated with flowers, fruits, vegetables, and grain.

Sunday, October 19th, was Children's Day and it was pleasant to see so many children out with their parents.

We are glad that Mrs. Wolff is convalescing after after her operation, performed in the Lamont Hospital. We hope to soon see her with us again with health restored.

ST. DUNSTAN'S, BITTERN LAKE

On a very lovely Sunday, the last in September, we held our Harvest Thanksgiving service, which was well attended. The church had been tastefully decorated with flowers, grain and vegetables by members of the W.A.

We have lost our People's Warden, Mr. Merton Butcher, to the R.C.A.F. He left on the 20th September for Brandon, and we wish him the best of luck and every success.

W.A. members and their families spent an enjoyable evening at the home of Mrs. Butcher, October 17th. This was the long postponed event to celebrate the Twenty-fifth Anniversary of the W.A. in this parish, and every member was present. Mr. and Mrs. Wallis and Miss J. M. Roper, a former member, were welcome guests from Camrose.

The congregation of St. Dunstan's were glad to welcome Bishop Barfoot, when he visited this parish on October 26th. It was the Bishop's first visit and was much enjoyed by everyone. Doris Birchall, Kathleen Birchall and David Baker were three of the candidates confirmed by the Bishop at Camrose in the evening.

CAMROSE

A Confirmation Service was held at St. Andrew's on the 26th October, when 23 were presented to the Bishop. It was a glorious service. These are a few gleanings:

"We sing and say so much about the Holy Spirit; there are many wrong conceptions and false opinions; some people think that when they receive the Holy Spirit they have to do strange things, but whenever He comes upon a man, He raises up his normal faculties—mental, physical and Spiritual, and puts them on higher levels of attainment."

This service is a different service; adult members come to it in a different mood and spirit, with more in their hearts; what we expect to happen, will happen if we are faithful. A Confirmation Service means something hopeful. As we get older, we drag back. Young people are so hopeful, they give a transfusion of new enthusiasm and vitality to the Christian Church.

"What gift have you to give to God? The chief way the Holy Spirit works is to endow natural gifts, and when we offer them back to God, He uses them, one talent or ten."

The text was the 3rd Epistle of Ephesians, verse 16: "Strengthened with might," said the Bishop. "I want you to have might inside as well as outside, so that none can conquer you. Fear and cowardice are not the same thing. We may be afraid and yet have plenty of courage."

"Grace means such a host of things—men often think they do not need it, that it is an attribute for women—we all need the grace of reconciliation. As Anglicans we need to be more gracious, so that anyone coming in could say, 'In that church I saw the grace of God, and I'm glad'."

"Then the Holy Spirit brings the most important thing in life, an assurance of forgiveness. There are men who do not know a moments peace. If your conscience is clear you can stand up to anything." Speaking to the adults, the Bishop said: "You must make such a straight line to this Church, that your children can follow, even if their eyes are blinded with tears of sorrow, or tears of shame."

After the service we went into the hall to meet the Bishop "over a friendly cup of tea." It was a great privilege, and he left behind him an atmosphere of graciousness and friendliness which will live forever in the hearts of those who were present.

"Thank you," to all who helped with refreshments, and the pansies looked beautiful.

Our A.Y.P.A. is in full swing again, the new officers being: President, Betty Howarth, Vice-Pres., Walter McNary; Secretary, Helen Owen; Treasurer, Peter Gorovich. Conveners of Committees: Edification, Walter McNary; Work, Frances Childe; Worship, Bob Burrows; Social, Audrey Bradley.

For these young people we wish the best and highest, and may their working together leave much that is beautiful to be remembered always. "The things that matter most remain safe, and no power of evil can touch them. God will preserve the ultimate values in His world—truth, beauty, and goodness."

Sunday School

"Jesus, the children are calling, O draw near."

We are glad to have Ann Richardson back in the Sunday School, which by the way, has grown

considerably. "This is such an important work," we've heard it said over and over, and certainly the laying of a "sure foundation" is important for the older ones; and certainly it is important that the small ones get a glimpse of the Friend of little children!

Baptisms: October 12th, Ronald Hartley Fawcett; October 19th, Joyce Edith Sterner.

Marriages: October 15th, Kenneth William Carter to Edith Annie Price. October 23rd, Robert Lerio Leadlay to Belva Robina Overman.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The Senior W.A. meeting was held at the home of Mrs. Baptist on October 2nd, with eight members present. After the usual devotionals, business was attended to. It was decided to hold another sale of home cooking, farm produce, etc., in the vacant barber shop on October 18th. We were glad to have a sunny day for this event, which was quite a contrast to the one held previously when the three ladies presiding stood with tightly-buttoned coats and sold their produce to the tune of stamping feet. (Incidentally there is no heat in the building but as it is opposite the Post Office, it proves an ideal place for customers, and is loaned rent free by the owner to various organizations requiring it; the storekeeper opposite loaning two long tables.) Such is the spirit of the West. At the last W.A. meeting we decided to hold our Annual Bazaar in the curling rink on December 6th. In keeping with the times, all the members hiked out and back from this meeting and thoroughly enjoyed it.

Junior W.A. meetings were held on October 3rd, 8th and 17th. The Catechism is being studied. Scarves for social welfare have been commenced, to be followed by embroidered tea towels.

A Confirmation class was held in the church hall on September 30th, at 7.30 p.m., conducted by Rev. Clarke.

A congregational meeting was held after church service on September 28th. Amongst other business it was decided to make a special appeal to all members to clear up back debts. Sixty letters were mimeographed and in due course these will be sent and it is hoped there will be a willing and generous response to uphold the dignity of the Church as the officers would like to be able to start the new year with a clean sheet as we used to do in the days of old.

The ladies decorated the church very beautifully with grains, flowers, vegetables, etc., on October 10th in readiness for the Harvest Thanksgiving on October 12th. Rev. Canon G. McComas was expected for this service but evidently owing to the late delivery of a letter, did not arrive. There were over forty present. Mr. J. W. Robinson took the service. All entered heartily into the Thanksgiving service and the singing and responses were exceptionally fine.

Rev. Cyril Clarke, who has been here and at Viking since last January, received a hurried call to the Air Force and left here on October 8th, to

report at Brandon on October 10th. He has been appointed R.C.A.F. Chaplain with rank of Flight Lieutenant. Our best wishes go with him in his new line of work.

At the time of writing Mesdames Robinson and Swift are making their annual canvass in the interests of the British and Foreign Bible Society.

ST. MARY'S, EDGERTON, AND ST. PATRICK'S, HEATH

A considerable period of time has elapsed since we appeared in print in our Diocesan magazine, but that is certainly not an indication of inactivity. The porch on St. Mary's Church, about which we reported earlier, has been completed externally, adding greatly to the appearance of the church, and its comfort. We are indeed greatly indebted to all those who gave so generously of their time and skill to make this project possible.

After the extended holiday all our organizations are beginning to take form once again. We are pleased to have two more assistants in the Sunday School, and hope to embark upon a somewhat more constructive plan in this all-important work.

We are very happy indeed about the formation of a Junior W.A., and wish its teachers and members a most happy and successful year.

During the past few months we have had to say "Goodbye" to Mr. and Mrs. J. A. Barr, of the bank staff, who have moved to Olds; also Mr. and Mrs. H. A. Kelly and family, who are now at Ponoka. They will be greatly missed in the life of the church here; and we would like to take this opportunity of wishing them God's richest blessing and every success in their new spheres. We are pleased to welcome Mr. and Mrs. R. Reid, of the bank staff, to this parish, and wish them every happiness during their stay in our midst.

Our deepest sympathy goes at this time to Mrs. Evans and Roy, in the loss of their son—and brother—John Raymond Evans.

In spite of the very poor crops in this parish—the poorest ever experienced here—our Harvest Festival was marked by a very large congregation, extra seats having to be brought in.

We hope that the spirit of gratitude with which we are becoming more and more imbued in these days will continue to grow, and show itself, not only in services of Thanksgiving, but in every sphere of our daily lives.

On Saturday, the 11th October, St. Patrick's Church at Heath was the scene of a very pretty wedding, when Olive Ford and Stanley Murray were united in Holy matrimony. We extend to them our congratulations and wish them every happiness in the future. At this time we would like to pay tribute to Mrs. S. Murray for her faithful services as organist at St. Patrick's.

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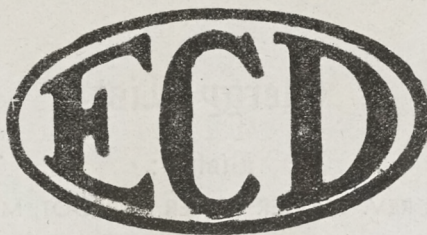
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